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MISSIONS

A BAPTIST MONTHLY MAGAZINE



Graduating Class of 1917, Colegios Internacionales, El Cristo, Cuba

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The
Five Year Program
applies
The Method of the Master
to produce
The Maximum for the Master

Five Year Program Committee.

FIVE YEAR PROGRAM DAY
OCTOBER THE TWENTY-EIGHTH
NINETEEN HUNDRED SEVENTEEN

What an American Saw in Asia

- I SAW hundreds of villages in which modern sanitation was absolutely unknown.
- I saw glittering Oriental cities, the pride of the East; and under the shining lacquer and gold paint I saw suffering and filth and want that no man can describe.
- I saw rotting bodies, empty minds, naked souls.
- I saw Disease, stalking up alleys, wading ankle-deep through garbage to enter the doors of the people.
- I saw in one land the stains of parental vice on the skin of two out of five of the children.
- I saw a mother selling her babies that their older brothers might not die of starvation.
- I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the "model factory of the Orient"!
- I saw things which I have not the heart to set down, and you would not have the heart to read.
- I saw Life in its lowest terms.

And Yet

- I saw Love in its highest terms.
- I saw Christ yearning over Asia.
- I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of thousands a week.
- I saw the dawning of a new China, not in the political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, and have brought six thousand of China's strongest leaders to accept Christ.
- I saw a three-hundred-year-old statue of Buddha, and almost in its lap an impertinent three-year-old automatic telephone booth. The ancient religions of the East are being found wanting and cast aside.
- I saw the mission schools from which the Chinese government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best equipped ten that could be found in China. All were graduates of mission schools; all were Christians.
- I saw hundreds of closed shops on Sunday. Neighboring them I saw hundreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian — not a "rice Christian," but a real Christian, whose pocket had no rule over his conscience.
- I saw a beaten medical missionary board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.
- I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, petty in quantity.
- I saw Asia, sore, ragged, and dull, with her foot on the threshold of the house of Christ, hoping for an invitation to enter.
- I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theatre, swallowing a lump in their throats for pity of the ragged child in the play — while Asia waits. — By Willard Price in "World Outlook."

MISSIONS

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In the October Vestibule



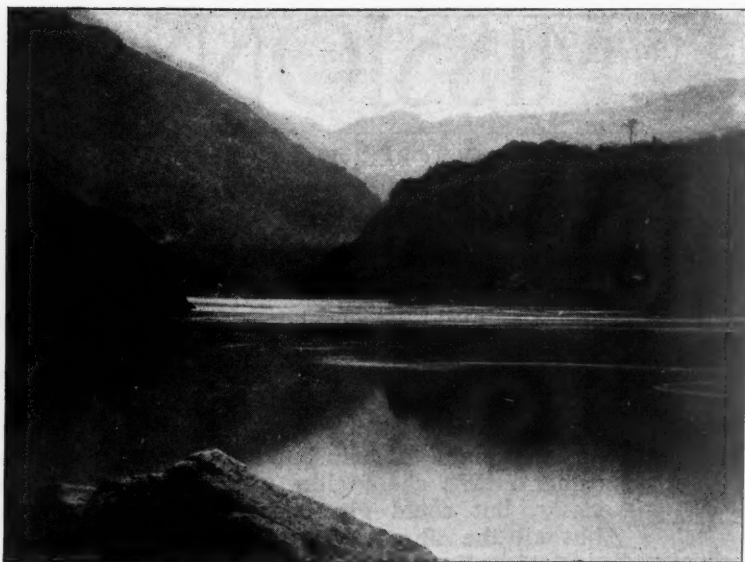
MISSIONS could hardly hope to invite you to a more companionable and enjoyable company than that which occupies its pages this month. Mrs. Adams, who takes us on a West China evangelistic trip, is one of our brightest contributors, gifted with vision and expression; and her husband is equally gifted with the camera. We should like to reproduce the stereoscopic views, but could give space for only one this time; but all the illustrations are fine. The Day at Bacone

College gives a glimpse of Indian student life; and the Interviewer brings out some of the special points in a book that everybody should read. If ever you get to Rangoon, you will find a welcome in the Phinney home, which is charmingly pictured.

¶ While we are thinking of Americanization, it is well to know what the Swedish Baptists are doing in educational development; and the transition is easy from Minnesota to Assam, with such a guide as Miss Vickland, another of our talented writers. If you are looking for a reading for a missionary program, you will go far to find a better. Seldom have we had livelier presentations of chapel car church building and colporter experiences than are given in this issue, with illustrations that are convincing. In Cuba we see bravery in school work under trying conditions; and in El Salvador are made to recognize the existence still of the spirit of the Inquisition in some belated ecclesiastics. The Baptist War Commission claims editorial attention, among other matters. Mr. Thomssen tells about his penological experiments, and The "Sniping" Committee is a sketch with a big point in it. The pages from the Hungarian and Slovak Testaments will interest language students, and all thoughtful readers will realize the value of such scholarly reviews as that of "Buddha and the Gospel of Buddhism."

¶ In Helping Hand the Babies' Hour at Nowgong has the touch of human nature, and the Schoolgirl's letter, actually reproduced, should be an incentive to many of our juniors. The World Wide Guild looks backward and forward inspiringly. Tidings has exceptionally good messages from the field workers, and a full outline of the new pageant "America and Liberty." The Five Year Program Day gets good emphasis, and the pages of news from fields abroad and at home are crowded with information, while the illustrations are numerous and exceptionally good.

¶ Remember, that October begins the Sunday-school drive of the Home Mission Societies, to continue for three months; and that October 28th is Five Year Program Day. We shall have enough to occupy our attention without doubt, and claims upon all of our time and energy and means. May God help us all to respond with such consecration and devotion and self-sacrifice as befits this character-testing time, which is revealing the reality or the lack of it in our Christian faith and life.



YANGTSE RIVER GORGE, EIGHTEEN HUNDRED MILES FROM MOUTH

Outstation Trips in West China

BY MRS. A. G. ADAMS OF SUIFU

Photographs by Rev. A. G. Adams, West China Publicity Bureau

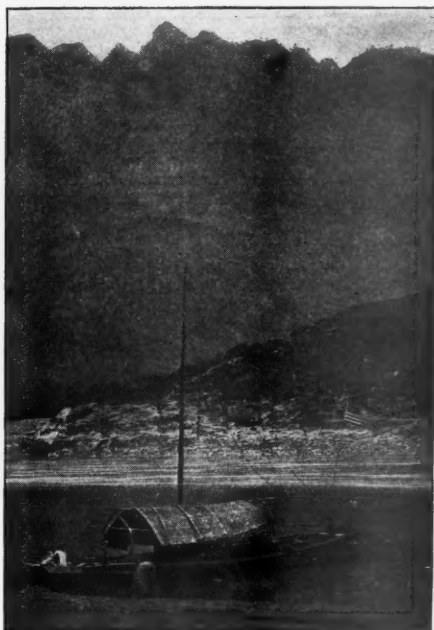


DURING the last few weeks I have taken a couple of outstation trips from Suifu with my husband and Mr. Graham. They have been so interesting to me that I would like to share some of my new and unusual experiences with you.

My first trip was to a place named Ngan Bien, one day's journey by boat up the Yangtsi River. One day's journey would be quite a distance at home but by boat out here it only averages twenty to twenty-five miles when going up stream. There is much less traffic above Suifu than below, and the river has some dangerous rapids.

As preparation for the trip we baked eight loaves of bread, a couple of boxes of cookies, and a chicken, and of course packed tins of meat, milk, and fruit. Then we had to take not only dishes and cooking utensils but a charcoal stove, our camp cots, mosquito nets and bedding. We

haven't all the conveniences that campers have at home, so our loads were pretty bulky and heavy, but it is easier to travel by boat than over land, for then one has to weigh each load and get it just right or the men refuse to carry. We had the camera along and took some pictures. The first picture shows the kind of boat we had to travel in, with the American flag flying at the stern. The captain stands at the back all day to steer, while the front belongs to the sailors, where they sleep, eat and row when they are not pulling the boat from the shore. Our share of the boat, therefore, is only the center, under the mat covering. The second picture shows the interior during the day. Not much space to turn around in, is there? We share the space with my tent cot, which shows on the left with a sheet and coats piled on it. Without this tent cot I should have had no privacy at all. In the foreground is Mrs. Yin, the wife of one of our Suifu preachers. She has ten children and several grandchildren, so is considered very



OUR HOUSE BOAT — NARROW QUARTERS FOR
A LONG TRIP

fortunate by the Chinese, who all respect and honor her. She could not go on these trips unless I went and I could not hold meetings alone; but she can talk to the

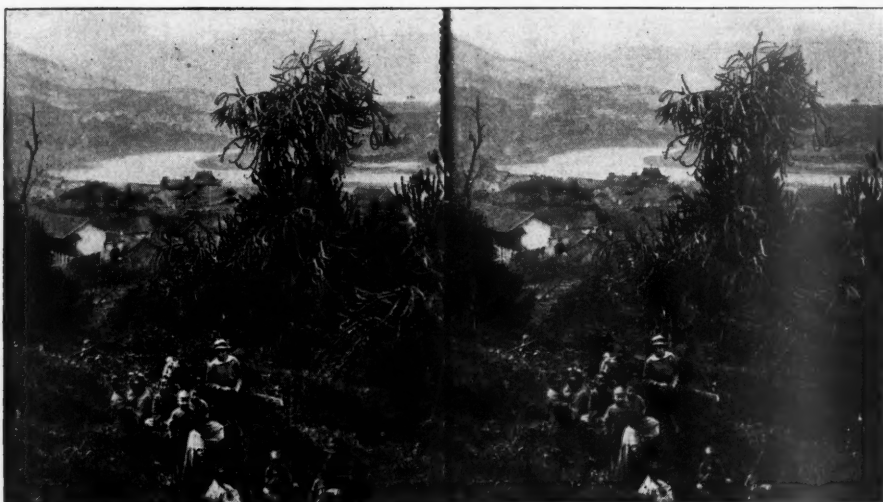
women and I help to draw the crowd, and help in leading the singing.

On arriving at Ngan Bien all our goods and chattels were carried to the chapel, where we spent three days and four ratty nights! The men held meetings two and three times a day, visiting and distributing Christian literature, and two evenings gave lantern talks in a big temple, attended by about five hundred people. Mrs. Yin and I held women's meetings morning and afternoon, and spent a lot of time visiting in the homes of some of the women. We were invited to several meals, and spent one whole day in the home of Mrs. Hsao, wife of one of our church members. Although she herself was not a member, she invited us to hold our meetings in her courtyard. This day spent in a well-to-do home made me realize a little what dull and useless lives the wealthy Chinese women live. They have servants and slaves to do everything for them, and their whole time is spent in talking, smoking and often gambling. Everyone except Mrs. Yin and I took turns smoking a brass water-pipe.

The meetings were fairly well attended. One day we had 75 women, not counting scores of children, who made so much noise that it was almost impossible to hear.



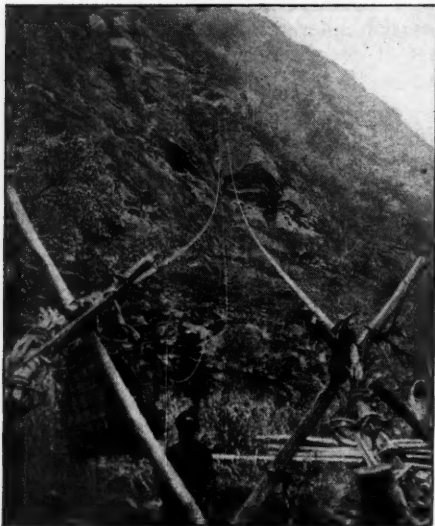
UNDER THE HOUSE BOAT ROOF. MRS. YIN IN THE FOREGROUND
MR. AND MRS. ADAMS IN SILHOUETTE IN THE REAR



MRS. ADAMS, FIRST FOREIGN LADY TO VISIT CHIN GIANG IN 28 YEARS, AND THE FIRST TO SPEND MORE THAN ONE NIGHT THERE. THIS IS A STEREOGRAPH AND WILL SHOW OUT SHARPLY IF PLACED IN A STEREOSCOPE (see page 662)

But the women listened eagerly and one of them said to me, "It's good, we like to hear, but we can't read, so in a few days we forget what we have heard." And that's

schools in many towns, and our Christians send their daughters to our Suifu school. These girls will be able to read, not only to themselves, but to their mothers and grandmothers.



MINING COAL BY NATIVE MACHINERY. THE BASKETS REACHING THE TERMINAL

the trouble, the women can't read. Many of their daughters, however, are going to school now. We have no girls' schools in the outstations but there are government

A couple of weeks after this trip we started on another, when we lived on the boat for five days. It is fun to camp out for a day or two, but when it gets to be nearly a week of constant inconveniences one gets weary of it. Fortunately the weather was cooler and we could walk a good deal every day. The scenery is perfectly beautiful; hills rise high on each side of the river in most curious formations. In two places roaring streams pour right out of the side of the cliffs. One day we passed a lot of coal mines high up on the sides of the mountains, so high up that some method had to be devised for getting the coal down to the river to the boats. Long cables made of bamboo strands woven together are stretched from the top of the cliff to a landing-place half way down, and then two more are stretched from there to the river bank. On each cable runs a bamboo basket, and as one comes down full of coal the empty one goes back up to be filled. The machinery is crude but ingenious and when working can be heard a long distance.

The second and third nights of this trip

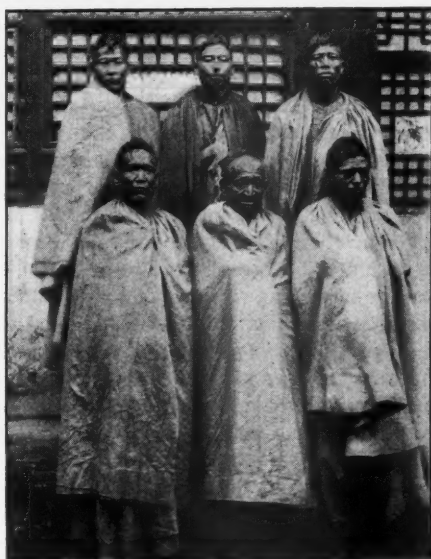
we spent at another of our outstations, named Fuh Yen Chi. It has a beautiful situation like all the upriver towns. We arrived about five in the afternoon and were warmly welcomed. The one woman church member was on the shore with the men to welcome us and had brought sedan chairs for Mrs. Yin and me to ride in. These were of light bamboo rods and so shaky that I was afraid mine would fall



"HOLD UP" ON A YUNAN BRIDGE; PILES BUILT OF BAMBOO BASKETS FILLED WITH STONES; A PRECARIOUS PASSAGEWAY

to pieces before the short ride to the chapel was over. Here there are a number of enthusiastic "inquirers" who had remodeled the chapel and had it white-washed. This chapel was the cleanest I have seen. The people were very cordial and we were at once invited to a feast, but we had purposely eaten supper on the boat before arriving, so we could refuse. (Chinese food before retiring is far from being conducive to sleep!) We held a meeting which crowded the chapel, and because Mrs. Yin and I were present some women ventured in. During the whole of the next day, which we spent there, holding both men's and women's meetings, we mingled freely with the friendly people. Seven households wished to profess their belief in the Christian religion by dis-

carding their family idols and hanging the Ten Commandments in their places, which was accordingly done for them with fitting ceremony. A hymn is usually sung, followed by an exposition of the Ten Commandments and some preaching, closing with prayer. This helps make clear to the neighbors what the transaction signifies. While the men folk were conducting these services Mrs. Yin and I visited the women in several homes. At each place we had to drink tea and eat "dien hsin," which consisted mostly of peanuts, puffed rice candy in several forms, chunks of brown sugar, half-way between molasses and maple sugar, and other kinds of sweets.



WILD ABORIGINES OF WEST CHINA HELD AS HOSTAGES BY THE CHINESE

The women were always nice but would ask numberless questions about my clothes, what my coat was made of, was I warm enough, how much did my clothes cost, how much did a tailor charge to make them, and so forth.

At half-past four we returned to eat what was really the first meal for us foreigners, though we had had tea and "dien hsin" all day. The men and women eat separately, so of course I was alone with a table full of Chinese women. By the end of the feast I had such a headache that I had to return to our boat to rest

and let Mrs. Yin conduct the women's meeting alone. Though I am no singer I had to furnish all the "music" at our women's meetings, so it made a difference when I wasn't there. Mrs. Yin told the women that I had a headache and was resting, but I had been lying down only a few minutes when I heard a voice say, "O! you're asleep, Si Mu!" (Mrs.). I opened my eyes and there was an old one-eyed hag and two girls right inside my curtained-off section of the boat. I was so tired that in no uncertain tones I told them their presence was not desired. About ten minutes later the curtains were pulled aside and in came five or six more women who had been told I was sleeping but who would come to satisfy their curiosity. I told them I wanted to rest and asked them please to leave me alone. "O!" they answered, "go to sleep, Si Mu, go to sleep, we won't disturb you, we'll just take a look round!" It was hard to convince them that I couldn't sleep with five women looking round, and of course talking, in a six-by-eight room with a cot and boxes open in it.

The next day about noon we reached Pin San (meaning "Level Mountain," named from a nearby flat-topped mountain). Here we once had a chapel but it had to be closed as some of the people were using it as a gambling den. The men went up into the city and left me to come along slowly in the boat. They called on a very friendly official and saw six "miao dze" hostages. The wild aboriginal tribes up in the hills are always at enmity with the Chinese. They raid the villages and often murder the inhabitants. The Chinese hate and fear them and are none too kind when opportunity for revenge comes their way. As hostages to insure the good behavior of their tribes these six men are kept close prisoners in this city, and will forfeit their lives at the first outbreak on the part of their tribesmen. By the accompanying photograph you can see that most of the hostages are young men, yet they are shut in the "yamen" courtyard with no hope of release, with nothing to do to pass away the time, unable to read and write, separated from friends and relatives, and hated by the people about them. They were extremely grateful for

the few cash the missionaries gave them for standing for their photographs, and thanked them with a grotesque squatting salute, as is their custom. We hope in time to get some of the young men from these wild tribes to come and study at our Suifu schools and then go back and Christianize their own people.

That night we tied our boat to the shore by a small village just above a bad rapid and at the entrance to a beautiful gorge. The next morning before breakfast Mr. Adams took a photograph, but it only partly reproduces the beauty of the view, by which we ate our supper and to which we woke at daylight. The whole trip is full of wonderful scenery. (See p. 658.)

The next evening, at the end of the fifth day, we reached the last stopping-place of our trip, Chin Giang, 1,800 miles from the mouth of the Yangtsi, 100 miles from Suifu, and just over the border into Yunan Province. Here we stayed two days and three nights. The native Christians assured us that only one foreign woman had ever before visited the place and she had stopped over night only, *twenty-eight years ago!* The majority of the inhabitants had never seen a white woman and you just can't imagine the excitement my appearance caused. The walk from our boat to the chapel in the upper part of the city (set on the side of a hill) was about a mile, and all along the way people were lined up several deep, climbing on tables and chairs, to get a look at me, unoffending individual, as I passed. Scores and scores of children followed until I felt like the "Pied Piper." Unless you have been in a Chinese city you cannot imagine what an experience it was.

In the photograph you can get a glimpse of this beautifully situated city, with the Yangtsi in the background. The large modern-style building at the left is the dormitory of a fine government *boys'* school, containing several hundred pupils. On the last evening of our stay the men gave a lantern talk there. At the right of the picture is a cactus tree, not a bush, of which we saw many on this trip. The children are a few of the many who followed us on a walk outside the city. One of them asked me what my watch was, and before I could answer another spoke

up and said "Why! that's a *clock!*" On this same walk we came to a beautiful mountain stream with a "home-made" bridge across, as you can see by the picture. As the carriers on their way to market came across the bridge Mr. Graham went out to stop them so the picture could be taken, but they would not stop unless blocked, not understanding what it meant to be photographed and much frightened by his stopping them, insisting that they hadn't any silver dollars! Notice the curious structure of the bridge. Supports are huge bamboo baskets filled with large rocks. (Dams are often built the same way.) On our way back to the city following this stream we took the next photograph. The cloud-scapes were beautiful that day, we have so much cloudy weather in Szechuan that a glimpse of blue sky was a treat. On our way inside the city we passed an insane woman standing within the doorway of her house. There are no asylums here, and people afflicted in that way lead a miserable life. This woman had a heavy chain fastened *around her neck*, the huge links right against her flesh. The other end of the chain was fastened to the central beam of the house over her head, and there she has to stay, day after day. She watched us quietly but with a wary, cynical look, and called out loudly as we passed, "Don't be afraid."

The church members in this city of Chin Giang were very cordial and glad to see us. Mr. Adams and I were given two small rooms in which to sleep. Since a whole family took the trouble to move out of them for us we ought not be impolite and make remarks, but let me tell you about them. The first room had one door opening into a small courtyard, and two windows covered with white paper which would not open. The second room was an inner room connected with the first by a door, but had no windows or ventilation of any kind. Moreover, the ceiling, instead of being high as in most homes, was very low in both rooms, and in both the old wooden floor, full of rat holes, had such

a bad smell that I held my breath and went to the door for a fresh one every few seconds. We put the heads of our traveling cots right in the front doorway, though it was not good Chinese etiquette for me to sleep in the outer room at all, but I couldn't stand the inner room. Later on I was more than glad I did so when I found out that a sick woman had been moved out of it to let us in; she may have had small-pox, scarlet fever, or tuberculosis, for all we know. No wonder she was sick living in such a place!

The meetings were well attended and the lantern lecture in the temple the first night brought out a perfect mob, at least a thousand. When Mrs. Yin and I tried calling in some of the homes we could hardly get through the streets. I wish I could tell you about the individual people we met, but you must be tired of this rambling letter. Some of the government school girls about fifteen years old attended one of our meetings and were very attentive and dear. I hope we will see some of them again. We gave them booklets and literature of different kinds for they, not like the other women, can read.

Tuesday morning, just a week after we left Suifu, we were up at daylight and on a large freight boat by six o'clock when it started. There were twelve rowers and many passengers. The journey of one hundred miles, which took so long going up stream, only took twelve hours to accomplish going down! It was a delightful change. At one place we saw a wild monkey scrambling over the rocks, having come down from the mountain side for a drink in the river. The only stop we made was to take on the wife of a church member at Fuh Yen Chi who wanted to come down to have her eyes treated at our Suifu hospital. (They are well now.) It was exciting shooting the rapids, and of course dangerous too, but we arrived safely in spite of the captain being blind, his eyesight having been ruined by native medicine! We had not been away from Suifu for so very long, but it was good to get home again to semi-civilization!

(The West China Baptist Mission has established a Publicity Bureau, and many fine photographs have already come, besides articles. We commend this policy to all our Missions and will cooperate.)



BASKET-BALL TEAM OF BACONE COLLEGE

A Day at Bacone College

BY HOWARD B. GROSE

A LONG day, but one of the most interesting of our southern trip. It was a long reach across to Oklahoma for a single day, but we could not forego seeing our one Indian school. And it was and is well worth seeing. President J. H. Randall has magnified his office and work, and is rewarded by the appreciation and affection of a fine body of students. Bacone College has an excellent location, a long mile or more from Muskogee, with trolley connection. The school is therefore near a center of supplies while not too near. The equipment is good as far as it goes, with room for more buildings when the pressure gets too great. Perhaps the most urgent need is a building for the church and chapel, all the services now being crowded into an inadequate room in the main recitation building. The cottage system is doubtless best for the children in the Murrow Orphan Home, which is now under the school management. The library might profitably be enlarged in the number and range of books, and this may possibly suggest to some owners of surplus volumes of good literature or history a fine method of disposal. The lack of pictures in the dormitory rooms struck the Editor, who is a

firm believer in the educative value of a good picture. That was the occasion of his undoing. Speaking in Sunday-school,



CHARLES CEDARTREE, ARAPAHOE

Has joined the navy for the war. The war bonnet he has on was worn by his father. It formerly had some scalps attached, but Charles took them off and put ribbons in their place.

he quoted two verses of Scripture, and under the impulse of the moment offered to send a picture to every student who would locate the verses. Two or three came up before the day was over, but after reaching home the full returns came in. And what do you think? The unwary Editor had to send a full 150 pictures to Bacone, to make good his offer.



PRESIDENT'S HOUSE, BACONE

That speaks for the student body, and what an interesting group it was to talk to and visit among. The boys are keenly interested in athletics, and the picture of the basket-ball team shows their quality. President and faculty understand how to combine study and play so as to secure the best results for brain and body, and the evident contentment and happiness of the students prove the success of the management. Then, the religious character of the school life is pronounced, while no unnatural pressure is exerted. It was not to be expected that the singing at Bacone would be like that at one of the

Negro schools, nor that the atmosphere would be equally charged with enthusiasm. The Indian temperament is very different, and reserve is a large feature of it. But there was a responsiveness, all the same, and Dr. Powell at no point had a more appreciative audience as he preached in his inimitable way.

Getting closer to the young men in a Bible class, their alert interest was easier to see. They have in them the making of the best kind of citizens, and under the administration of Commissioner Sells the door to citizenship is opened to them through the very educational process they



GIRLS' DORMITORY, BACONE

are undergoing. The teachers were plainly devoted to their work and *en rapport* with the students. And it was good to note the hold that the President's wife has upon the situation. He would readily admit that she is the better half. It is a fine thing, too, for the school to have a pastor, for the school is practically the church, and Pastor Worley is a student



BAPTISM OF STUDENTS AT BACONE ON A SUNDAY AFTERNOON



Lois Worley, Pastor's Daughter
Students Playing Tennis



Boys from Orphan's Home. Danbe Nelson,
Chickasaw, William Wesson, Henry
Edwards, Cherokees

pastor of the right type. The baptismal service in the afternoon was no unusual scene on that campus, and the students were remarkably quiet and reverent. I am sure we were all impressed as those young men and women went down into the open-air baptistry and publicly confessed Christ. Religion is a life and not a merely conventional thing at Bacone.

President Randall is proud of his live stock, all of it, and we give a picture of

one full-blood of high pedigree, representing some practical phases of the school management. The farm produces the foodstuffs in large measure and the dairy provides the milk and real cream, the butter and cheese; while the meat and chickens and eggs are not wanting. It takes an all-round man to run a school like Bacone, and few combine scholarship and sense and practical knowledge to the degree found in the President.



REGISTERED HOLSTEIN CALF OWNED BY BACONE COLLEGE

INTERVIEWER AND INTERVIEWED

Interviewer. You say you have finished Prof. Mangano's book, *Sons of Italy*—how did you enjoy it?

Reader. I was deeply interested. It has the personal touch. You see, Prof. Mangano knows at first-hand about such experiences as those of Tomasso, for he came here as a boy and made his own way. He knows his people and that enables him to tell their story so that you feel it.

Interviewer. Do you think he makes the picture a trifle too bright, omitting the sombre colors?

Reader. I had no such feeling when I finished. Rather, that he shows in the treatment of the Section Gang (p. 11) what conditions are at their worst. But we are led to see that the great majority of the Italians do not belong to that class, and that it is not fair to judge all by the few.

Interviewer. What particular point impressed you in what is said of the Italian people?

Reader. That there is not the difference I had been led to suppose between the northern and southern Italians. According to this author, the north Italian furnishes us with most of our I. W. W. agitators, extremists and anarchists, also with the hardest and heaviest drinkers. The country people, of both north and south, are warm-hearted, generous and law-abiding, while it is the city man that furnishes the most of the crooks. That chapter on Italian Life in Italy, by the way, is essential to an understanding of the Italians and is finely informing.

Interviewer. The author is hopeful of the Italian as an American citizen, is he not?

Reader. Decidedly so. The material is all right; all depends on what we do with it, so far as our spirit and effort are concerned. We must make American citizenship respected the world over, as Prof. Mangano points out, and must also see to it that the Italian gets his rights in

our courts, which is not now the case. Here is a distinct task for Christian men. The passages on Judicial Discrimination (pp. 121-124) ought to be widely read, and such abuses brought to an end.

Interviewer. How does Prof. Mangano view the religious situation?

Reader. He has some striking facts regarding defection from the Catholic faith, showing clearly that there is no need to proselyte in Italian work, for much more than one half of the Italians in this country (or over 1,000,000) have nothing to do with that Church, and thousands of them have drifted into skepticism and open antagonism. There is plenty for the Protestant missionary and pastor to do, and the 20,000 Protestant church members speak for their success. Thousands of others sympathize, but are held back because of the persecution, boycotting and family opposition that follow union with the Protestants. This is an excellent chapter on "Assimilating the Italian," and the following chapter on the Evangelical Church is equally good, giving the conclusions of a man who has thought the problem thru and is devoting his life to its solution. There is iron in his blood, too, and he calls on us not to be so timid in proclaiming the gospel we have in trust.

Interviewer. You seem to have caught some enthusiasm from the book.

Reader. Indeed I have. I mean to get an Americanizing hold on at least one Italian, for a start, and induce some of my friends to do the same. I agree with what a speaker on immigration said in my hearing, that we shall never get this work done until all the members of our churches take a personal responsibility and give something of themselves to this cause. I believe, with Prof. Mangano, that the Italian has something to contribute to America in his turn, and I wish this book might be studied in every church.

Interviewer. Amen to that!



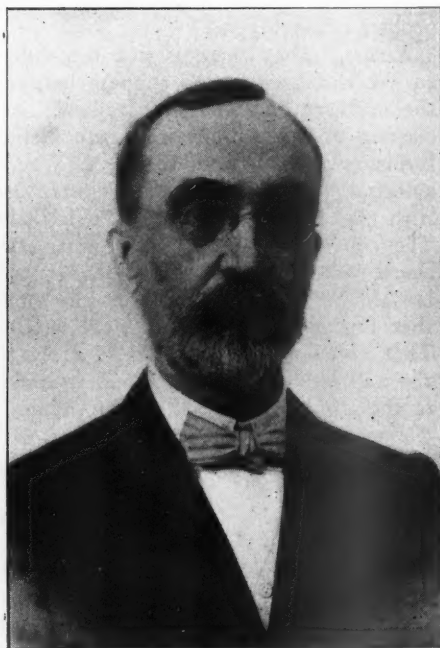
TWENTY, SANDWITH ROAD

A Christian Home in Rangoon

WHEN they entered their new home in 1911 Mr. and Mrs. F. D. Phinney issued a leaflet showing the exterior and some interiors of 20 Sandwith Road, Rangoon, in order that their joy in this home might be shared by their friends. The halftones have been kindly furnished by Mr. Phinney and we take pleasure in giving all Missions' readers a glimpse into this hospitable Christian home in Burma. The remarkable work done by Mr. Phinney in connection with our Baptist Mission Press is not altogether unknown to our readers, but it would be difficult to tell the whole story. It probably would surprise an American visitor to find Burmese linotypes busily clicking in the composing rooms of the Mission Press, and it would surprise him still more to see what a font of type is in Burmese. What the Burmese looks like can be seen from a title page of an Annotated Burmese Bible sent to the Rooms by Dr. D. A. W. Smith, who is engaged in useful work as ever. That will come later, but now we can have a make-believe visit with the Phinneys, and congratulate them upon a life work that will be forever associated with the development of our missions in Burma. They are enjoying a well-earned furlough in this

country, with headquarters at 35 Rowley Street, Rochester, N. Y.

The Baptist Mission Press celebrated its centennial Oct. 15th, 1916, with ser-



F. D. PHINNEY, RANGOON

vices that were memorable in the history of the Mission. Mr. Phinney, who has been superintendent since 1881, read an outline history, and missionaries told what the Press has done for the various races of

1916. He brought a wooden frame hand press and a font of Burmese type from Serampore, gift of the Serampore Mission. A tract of Adoniram Judson and a Catechism by Ann Hasseltine Judson were the

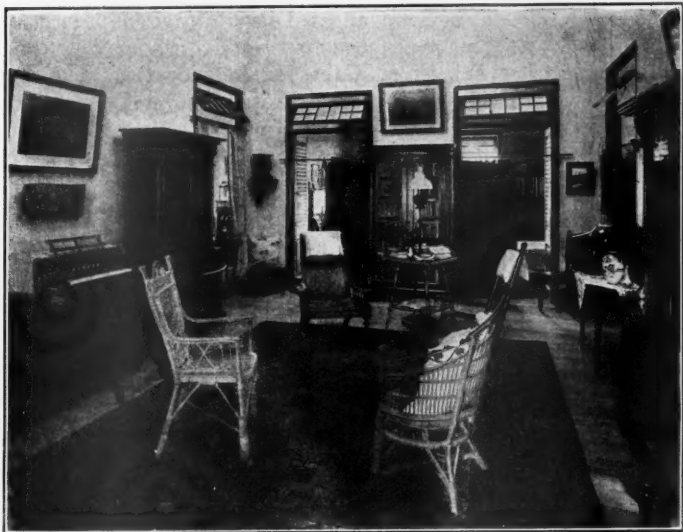
first things printed. Through the initiative of Judson, Bennett and Phinney, the Mission Press has given to Burma every size and kind of type existing there. No religious book written by a missionary has been refused publication for lack of funds. To furnish school material at low cost to our schools without asking aid from home funds, the Press carries in stock over \$100,000 worth of books and stationery all paid for out of its income.



COME UP AND COME IN

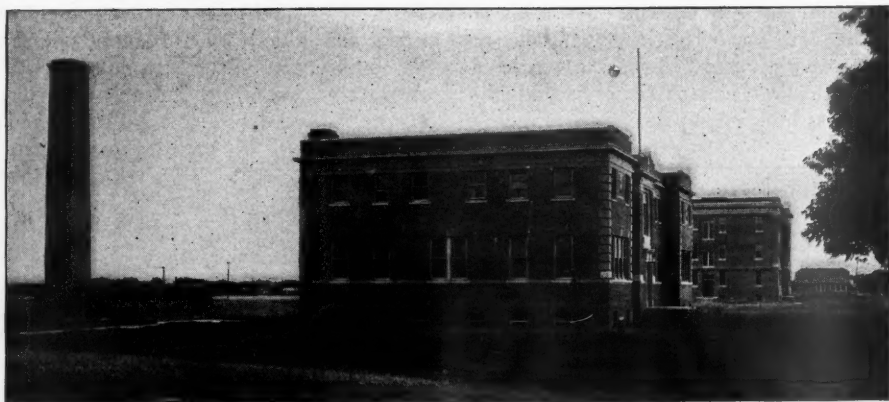
Burma. For example the Press has issued the Bible in four of the languages of Burma and has the fifth in hand. It has provided a literature in five languages, besides its work in English. Its period of self-support began when Mr. Phinney took charge. At present five American missionaries assigned to the Press draw their salaries from its income and three have house rent added. Total cash receipts in 1916—the best year—were Rs. 528,910 (about \$175,500); 84 titles were in the publication record. Mr. and Mrs. M. Grant Edmands gave the two Burmese linotypes.

The Press began with the arrival of Rev. and Mrs. George H. Hough, Oct. 15,



AND MAKE YOURSELF AT HOME

"Many of our friends in Rangoon say we are at the head of the procession in printing matters," says Mr. Phinney, who would like to move the head a good bit farther from the tail.



SWEDISH SEMINARY AND ACADEMY BUILDINGS AND POWER PLANT

Educational Work of the Swedish Baptists of America

BY PRESIDENT G. ARVID HAGSTROM

THE tap roots of the educational interests of the Swedish Baptists can be traced back several decades, although distinct beginnings seem to date from the time of the Civil War, when a young Colonel, K. O. Broady, then a student at Colgate, formed a regiment and led it in forty-seven different engagements, and a student from Princeton, Capt. J. A. Edgren, was a Captain in the United States Navy during the same war. These young men served their country faithfully until the close of the war. At that time a converted priest of the State Church of Sweden, Pastor Anders Wiberg, who had become a Baptist, came to this country seeking aid for missionary and educational work in his native land, and induced these two young men to return with him to Stockholm. The Bethel Theological Seminary was started fifty years ago with these men as its leaders, and Dr. Broady has been in continuous service ever since. The other young man, Captain Edgren, was called by the First Swedish Baptist Church of Chicago to become its pastor, in 1871. He immediately recognized the educational need, and while pastor started a Theological Seminary, his first student being Christopher Silene, who is today living in Seattle. This was the day of small beginnings, but this Seminary has continued in active work ever since and

has given instruction to over 480 students, of whom 219 have graduated. The present faculty consists of G. Arvid Hagstrom, President; Dr. Carl G. Lagergren, Dean; Eric Sandell, D.D., and David Gustafson, A.B. The Seminary was located in Chicago and in Morgan Park many years, then moved to St. Paul, where it is now located. The Seminary course has for several years included two years of preparatory studies and two years of theological studies, but the Swedish Conference has long felt the need of extending this course to include more work, and of opening the preparatory course for a larger number of students than those who devote themselves to ministerial and missionary work. In 1903 it was decided to open an Academy in the Northwest, preferably in the Twin Cities, for young people who desire to avail themselves of the advantage of higher education, as well as students for the Ministry and Missionary Work. Bethel Academy began its work in 1905 in the Elim Swedish Baptist church of Minneapolis, and in the following year moved into its own building on Carter and Como Avenues, St. Paul, with Dr. G. Arvid Gordh as its first Principal. It has carried on its work with increasing success, giving instructions to some 500 students, of whom 109 have graduated. Among the graduates are found doctors,

dentists, editors, missionaries, teachers and preachers, as well as men and women in other walks of life.

In 1913 the Conference decided to unite the Theological Seminary and Academy under one name, The Bethel Academy and Theological Seminary, one administration and on one campus. The affairs of the institution were placed in the hands of 21 Trustees, with Dr. Frank Peterson of Minneapolis as chairman of the board. This school is now located on a campus of eight acres, on North Snelling Avenue, between the State Fair grounds and Como Park, and has three commodious buildings: one for the Seminary, two stories and basement, including dormitory, class rooms, reading rooms, library, chapel, office, reception room, dining hall, etc. The Academy is a first-class, modern, fire-proof, three-story and basement building, with equipment for all departments of a modern secondary school, including a large chapel and gymnasium. The three buildings are heated by an adequate plant, and this property is conservatively valued at \$150,000, on which there rests a debt of about \$50,000. Hon. James J. Hill contributed \$10,000 toward the erection of the Seminary building. During these years over \$100,000 has been raised for current expenses, buildings and equipment.

The enrolment of the Academy is over 100. The atmosphere is thoroughly permeated with a religious and missionary spirit and the student body are a serious-minded, determined set of young men and women. About 65% of the students work their way. Many of these students are engaged in various forms of religious and missionary work while at school. The Seminary aims to prepare men to do bilingual work as well as work on foreign fields, where it is already represented by a number of successful and well equipped missionaries. Our needs are, besides the liquidation of our debt, two dormitories, one for boys and one for girls, several scholarships, and an endowment fund of \$200,000, which we hope to have realized by 1921, when our educational work shall have reached its fiftieth year. This work is interesting because it attracts young people who otherwise would not think it possible to seek the advantage of a higher

education. A large percentage of the students of the past years may be numbered among this class. Hence it is contributing to the building up of not only denominational but kingdom work throughout this land and the world.

At the Seminary commencement in June the right of conferring degrees was exercised for the first time by a Swedish Baptist Theological Seminary, one graduate receiving the Th.B. degree. The 1917 class was known as the "war class," as some of the young men had enlisted, and five acres of the campus—the contemplated athletic field—were plowed up and planted with potatoes and beans, in quick response to the President's appeal. The fact that commencement was coincident with President Hagstrom's fiftieth birthday was pleasantly remembered; also that it was twenty-five years since he received his seminary diploma at the Morgan Park Seminary, at the hands of Dr. Lagergren, was ordained in Newark, Illinois, and married Miss Caroline Anderson of Minnesota.

The last year's enrolment at Bethel Academy surpassed previous records, there being 137 students, 80 young men and 57 young women. Three of the academy graduates expected to enter the seminary. Of the six seminary graduates three were born in the United States, one in Norway, and two in Sweden.

Swedish Baptists have made steady and solid advance both in Europe and America. There are now about 60,000 Baptists in Sweden, and not less than 30,000 members of the Swedish Baptist churches in this country, while many more are to be found in our American churches. Nearly a thousand churches of the kind commonly called Swedish Baptist have been organized since 1846, or within the lifetime of Dr. Lagergren, who is still the beloved dean of the seminary. Swedish Baptists have a right to be proud of the record they have made, and they and American Baptists alike must look back with deep interest to the day of beginnings, when the hand of God was so plainly seen in the conversion and call of Captain Gustavus William Schroeder, who died in 1914 after a remarkable evangelistic career that began seventy years before with his conversion.



THE CAMP AT JORHAT: MESSRS. SWANSON AND PAUL WITH BICYCLES

An Evangelistic Campaign in Assam

BY ELLEN ELIZABETH VICKLAND OF GAUHATI

THERE was great excitement in Jorhat town that day when the school boys discovered the big family of tents cozily established on the corner lot near the bazaar, where the circuses used to be.

And some of them in relating it to their family circle that night did some tall speculating, if we are to judge by remarks heard on the sides.

"There are about ten little tents, and a great big one. It looks like a circus in some ways, but it isn't, for there are no animals, except a brown horse, which belongs to the sahib who lives in one of the little tents. There are many Assamese people with him, who also live in tents. We didn't know what to make of the big sheet suspended at one side, but we found out later.

"And this afternoon the same sahib was in the bazaar, and he had two women with him, a memsahib, and a younger woman, who, though quite old enough, isn't mar-

ried, and hasn't ever been! This missahib has a little organ that can be folded up and carried like a sahib's clothes-box. Maybe the memsahib is the missahib's mother. They both have big brown eyes, but the missahib has the queerest colored hair, you couldn't call it golden, nor yet brown.

"And there were many Assamese people with the sahib. The missahib made music on her organ, and then they all sang very heartily, to a very strange tune. The sahib then told of a true God who loves everybody in the whole world just alike, and loves them so much that He sent His son to die for the world. The missahib sang all alone twice, once in English, and once in Assamese, when the others joined in with her sometimes. It was all about the love of God. The chorus went something like this (in Assamese, of course):

'What a wonderful Saviour is Jesus, my Jesus,
What a wonderful Saviour is Jesus my Lord.'

The missahib's voice is very thin, but she

can sing very high. She is so short that when she sang she stood up on a stool. The memsahib played on the organ when the missahib sang. Then the Assamese men all talked in the same way that the sahib had talked. The sahib gave away papers in Bengali, English and Assamese, like the one I have. It is all about that God he was telling us. Then he asked us all to go to the big tent for some music.

"Of course we all went. We boys sat on the front bench. They had a box with a big brass horn on it. On one side was a handle which when turned, and when a cylinder is put under the horn, plays music. Some of the music was made by instruments, and there were songs where people were singing, and once there was a speaking piece where a little boy in America was making jokes about his lessons. The sahib and the rest laughed very much. Some of the big boys from the American Baptist Mission High School were there and they sang, and the missahib also played and sang.

"When it had grown quite dark everybody suddenly discovered that the sahib

had gone out and was putting pictures on the sheet outside with a machine that had a lamp in the front of it. They call it a magic lantern. The pictures could be seen on both sides of the sheet, and we all just sat down on the grass and enjoyed them. First there were war pictures, which were explained by another sahib. I was very glad to see them, for I did not know before what the war looked like. My, but they have big guns and boats. I didn't like all the pictures. There were so many dead people all around. It must be hard work to be a soldier. Some of the people talked, but they meant no harm, for they were only expressing their opinions. But these foreign folks have such queer ideas; they were quite disturbed, and the memsahib tried to make the little boys keep still. Some of the pictures showed the great general-sahibs, and some our great Indian soldiers.

"Then the boys sang again, for the missahib had had her organ brought out and was playing by the light of a gharry lantern. Then we were showed some pictures from the Christian's hastras. Every little while



PREACHING IN THE MARKET PLACE, JORHAT: MRS. BOGGS IN THE CENTER, MISS VICKLAND SITTING AT THE ORGAN, MESSRS. SWANSON AND PAUL IN THE FOREGROUND

they sang, and the pictures were described by some of the native men. In the middle of it the missahib sang again, but her voice was not so strong because she had to sing into a larger space.

"The sahib and the others are going to stay here for a week and asked us all to come again to-morrow night. To-morrow the missahib wants all the boys and girls to come after school. She will give them each a picture, and they will hear a beautiful story. I s'pose someone else will tell the story. They say the missahib hasn't been in Assam a year yet, so she cannot speak the Assamese very well.

"No, I don't think they want our money. They didn't say anything about it. I like pictures, so I'm going every day."

Thus has the little Musselman lad with his red fez — or perhaps the little Punjabi with his immense turban and earrings — told you all about it in a few words. That is the way we did it, first in Lumding, and then in Jorhat. It is a new departure for us as a Mission, tried out a week in each place.

Lumding is a railroad town with the railroad town's usual hit-and-miss population. Indeed it is doubtful if Lumding would have any population at all were it not for the railroad. And in it we found representatives of practically every race in India. In the bazaar services we made use of our workers in the various languages, having services in Hindi, Bengali, Hindustani, Assamese and Mikir.

It was an interesting audience for me to study as I sat on the organ stool in the center of things. Tall Punjabis, with pugris so large that they seemed top-heavy, jostled elbows with sleek babus; fezzed and bearded Mohammedans crowded close to the Mikirs, who had come to town to sell their vegetables, which their womenfolk obligingly carried for them in baskets on their backs, which baskets were suspended from, and held in place by, a broad band across their foreheads. These men were half-naked, and looked very curious to me, for I had never seen them before, with their hair done up in a topknot. Then there were the self-satisfied Khyas with their brilliant headgear, made of narrow strips of cloth wound round and round their heads. On the outskirts were the women

— queens of the brooms, whose dirty red sarees bore testimony to the kind of profession they engaged in; Punjabi women in baggy trousers; and low-caste zenana women peeking through their purdahs, and displaying loads of heavy silver jewelry in every conceivable form. The Mikir women seemed the shyest of all. In their ears some of them had earrings the size of saucers. They wore very short skirts, and were very industriously chewing tamil. The children crowded close to the organ, seeming to try to prove untrue the old law of physics about only one thing being able to occupy the same space at the same time. Poor children, how my heart aches for them!

In Jorhat we had immense crowds. Our meeting tent, though quite a motherly one, could not keep them all under her apron flaps. We must have a big, great-grandfather tent for our next meetings. We had the evening services out in the open, but the crowd is hard to handle outside, and it is difficult to hold their attention on account of the other attractions. At one of the children's meetings over 200 children were present; we had to take them in relays. As many grown-ups as children came to our children's services.

Our audiences were of a very different type here, all Assamese-speaking, and many were students in the various schools of the town. They were very eager and interested, and we felt that they were thinking intelligently on the things we told them. The native workers followed the people into their homes. In Jorhat, especially, they told us that everywhere they went, — in the bazaars, in the homes, in the shops, — men were talking about Jesus Christ.

And didn't we rejoice, Mrs. Boggs and I, when two weeks later, as we were walking along a certain street, we heard childish voices singing "Jesus loves me, this I know," the song they had learned in the children's meetings? These were Mohammedan children singing it, and we were told that the workers heard it everywhere, in Lumding as well as in Jorhat. If the children's Christ is not accepted, He is at least being praised.

People are thinking, thinking seriously. It means more than we can ever realize for anyone here to take the stand for Christ,

and here in Assam we must still add to our forces one by one. I wondered why no one seemed to respond, for I saw strong men weeping unashamed in the bazaar service as they listened to the message of hope for sinners. One of the workers told me it was because of the womenfolks in the homes. They are not educated. They are not given their rightful place, but they *are* feared. It is the women who cling so tenaciously to their household gods.

If we removed a few stones in the highway of our King, was it not worth while? If the barriers have been weakened and undermined so that the next generation may find it easier to accept our message, who shall say the effort was wasted? Who of us can tell how much good seed is even now pushing rootlets out in search of

nourishment, and will some day find courage from a stray sunbeam to push upward and away from the sordid earth which surrounds it?

And who were the Sahibs? In Lumding, Rev. G. R. Kampfer, assisted by Rev. P. E. Moore and wife; and in Jorhat, Rev. O. L. Swanson was assisted by Rev. and Mrs. S. A. D. Boggs, who are in charge of the Jorhat schools, and Rev. Joseph Paul. The Missahib was none other than the writer.

The campaigns, though short, proved to us that here was a plan which deserved being tried on a larger scale. The pity of it is that for such a teeming harvest, that will require such care in garnering, there are so few laborers. Well did our Master enjoin us to pray to the Lord of the Harvest to send forth laborers into his vineyard.



THIRTY CONVERTS, BAPTIZED IN MAUBIN, BURMA: THE FRUITS OF THE DAILY BIBLE CLASSES IN OUR MISSION SCHOOL

Baptists at Maubin, Burma

This is the result of the daily Bible classes in the Mission School at Maubin and of the influence of Christian parents—that these *thirty* boys and girls are gathered together on the shore of the Irrawaddy River to receive baptism. The pastor who is about to baptize them is Saya Plone and

he stands in the water behind them. To the left is one *old man*. He also is to be baptized. He has been a Catholic for years but has come into the full light of New Testament faith through the efforts of a lifelong friend. This baptism took place in Maubin in January, 1917. — *Mrs. C. E. Chaney*.



REV. AND MRS. W. F. NEWTON AND CHAPEL CAR

How the New Meeting-House Was Built in West Virginia

BY REV. W. H. BAYLES

BAPTISTS everywhere will be glad to know of the good work being accomplished at Dickenson, Kanawha County, by our devoted Chapel Car missionaries, Rev. and Mrs. W. F. Newton. Dickenson is a town of 1,200 people, situated on the Kanawha River, about twelve miles above Charleston. The railroad shops of the Kanawha and Michigan Railroad are at this place, besides important coal industries. The Naomi Baptist Church was organized here some years ago, but has had a sad history. They had entered into union with others in the erection of a union church, later to find themselves crowded into a mere corner, and finally closed by order of the presiding elder. At this juncture came the "Herald of Hope" last September. Meetings were held in the car and the Baptist folks were drawn closer together than ever. As the close of the two-week meetings drew near, the desire for a meeting-house of their own sprang up. The car was then at Logan at the General Association. While there, Mr. Newton sought counsel as to the advisability of returning to Dickenson for the purpose of

building a church, and was advised to do so. He returned and literally "took off his coat" and went to work. With the leadership of a general he mobilized all the forces on the ground about there. Committee work began Oct. 15th, the Ladies' Aid got busy and were given boxes in which to save their pennies. Forty children were also given boxes. Thanksgiving Day they brought in their offerings of \$6.60.

Mr. J. G. Dickenson and son gave the lot for the site of the new enterprise. He also agreed to level the site on the hillside and build a road to it for \$100. Newton and his men applied for the contract and got it. Presently picks and shovels were seen glistening in the light of miner's lamps and railroad lanterns as the happy workmen set about levelling the side of the mountain. The boys had a big part in the work. On two Saturdays in November a dozen boys worked like men making the road. Newton said, "We were all determined to get that \$100 and we got it."

The lumber was bought at Chelyan, a mile above and across the river. Newton preached to them on Sunday, "to pay



BUILDING THE ROAD

them for their pains." A large boat was borrowed and the lumber loaded on it. This was then hauled across the river by small boats, through the locks and down to the landing.

On Thanksgiving Day the corner-stone

— a gift from the Mitchell Monument Co. of Charleston — was laid by the Knights of Pythias. A large crowd witnessed this ceremony. The people turned over their holiday to the work and the "building was shot up into the air with such speed that the whole town looked on in wonder."

Not a dollar was paid out for labor until it came to the plastering. From the



LAYING THE CORNER STONE



BUILDING IN PROGRESS



BREAKING THE GROUND



LADIES CLEANING THE HOUSE



DEDICATION SERVICE AND A JOYOUS PEOPLE, WHO WILL NOT FORGET THE WORK
AND WORKERS OF THE PUBLICATION SOCIETY

foundation to the tower it testifies to the good will and loving hearts of the people of Dickenson. They put time and strength and money into it. Best of all, they put their love into it. "It is surely a church of the people, for the people, and by the people." Willing work of men, women and children to the value of more than \$600 went into the enterprise, besides gifts of money, material and furnishings, valued at more than \$1,000.

On Easter Sunday the house was dedicated with all debts paid, without appealing to our Church Edifice Board for aid. Following the dedication, the "general" began to marshal his forces for constructive spiritual work. Revival meetings went along all the while. The Sunday-school was organized upon an efficient basis, and they set to work to complete the basement for the use of the elementary grades. The Every Member Canvass was made and the entire church membership plus some who were not listed in the financial side of the church work subscribed liberally both for current expenses and for missions. The duplex envelope system was introduced. A happy worshipful people greet you now, in their own little church.

COLPORTAGE WORK IN EASTERN IDAHO

BY E. E. COX

This is a lovely morning up here in the Valley of the Snake River. It is Pioneer Day in Blackfoot and everybody is preparing for a day of enjoyment. No one has time to give the Colporter even a few minutes, either in city or country. Perhaps some of your readers will not know anything about Pioneer Day. It would take too much space to explain it here so I will just say, "Ask the Mormons." I have concluded it is a good time to write of some pioneer work we have been doing.

We are about 200 miles from where we started last Spring. Wind, mud, sand, rocky roads and mosquitoes have been thrown in all along the line. It takes all of these to keep up the interest—the wind and sand especially. If the Colporter does not possess such elements himself he had better not start. It takes grit as well as grace and greenbacks to do the work of a Colporter in some places. If you ever attempt it you'll find that there will be plenty of sand in your hair, on your clothing, in your food, and if you are not careful

with your bed, it will be there also. You have to partake freely of the sand and use it in your business as Colporter. Brush away the mosquitoes and if you are lucky you'll get through by a hard scratch. Learn a lesson even from the despised and somewhat dangerous sage tick which, they say, with spotted fever makes you sick. When you find him hard and slick, with head fastened to your flesh, do not kick, but learn from him a worthy trick. Dig away at your job and firmly stick. You will have a Sunday-school started before you know it and another destitute community will be supplied with religious services.

We have organized two Sunday-schools this month, both in localities where the people told us it could not be done. One man said, "Go on and peddle your Bibles and papers. We are not interested in Sunday-schools." A woman said, "I have no use for your books or your religion, I am a Chew." Another opened the door with a smile, allowed me to open my grip and display my books and give the baby a rag picture book. Then she quietly told me that they bought all of their books

from their own people in Salt Lake City. I invited her and her family to services Sunday afternoon. I was surprised to see her and her family of eight children. They were the first ones present and all took a lively interest in the Sunday-school. When I gave the invitation (at the close of the sermon) to accept Christ, two girls of this family, aged fourteen and sixteen, were the first to respond. I had a good talk with mother and daughters along spiritual lines and I believe the girls were really converted. The mother thanked me for my interest in the girls and the help my words had been to her. Once more I was glad that the Publication Society was making it possible for me to come in contact with those who are so much in need of the Gospel and so ready to respond.

Blackfoot, Idaho, July 24.

NOTE. During the past year Mr. Cox earned first place among the colporters and Sunday-school missionaries in the Pacific District. In 12 months he visited 4,665 families, held 271 prayer-meetings, delivered 288 sermons and addresses, had 27 professed conversions and 6 baptisms. He organized 4 Sunday-schools, sold 359 Bibles and Testaments and 2,763 good books at a total valuation of about \$1,000. Numerous



COLPORTER E. E. COX ENGAGED IN PERSONAL EVANGELISM BY THE WAY

Bibles, Testaments, books and tracts were left free of charge where they were appreciated and where they would accomplish the greatest good. We have no more valuable missionary service anywhere in the West than that which is being done by our faithful colporters and Sunday-school missionaries.



**Verses Sung by Hundreds of Children in
all the McAll Halls in Paris**

Brave children of the western world,
Where Lafayette his flag unfurled,
For all your love, with voices strong,
We send our thanks to you in song.

While at the front our fathers fight
And pour their blood out for the right,
Their sufferings are less hard to bear
Since for their little ones you care.

American and French are we,
Yet one in bonds of liberty,
Still may our conquering flags unite
And flood the world with freedom's light!
— *R. Saillens.*



**HELPING SUNDAY SCHOOLS IN
BURMA**

A missionary in Bassein, Burma, a city of 37,000, writes:

Please accept my most sincere thanks for the Sunday-school cards which I received in good condition. I would have written sooner to thank you but have waited until school closed so I could have time to tell you a little about where we are using the cards. These cards are not for use in our regular Sunday-schools but for Sunday-schools in different parts of the city. We have one Sunday-school in a Christian Karen house in Abodan. Sometimes as many as 60 or 70 come to it. At other times the attendance drops to 20. This is because of the opposition of parents, not at all the children's fault. If the parents think the children are learning too much about Christianity then they tell the teacher not to allow them to go to Sunday-school. Next door is a Burmese school; the teacher permitted the children to go to Sunday-school before they come to school. So they are late to school, the parents got angry with the teacher, and he had to forbid the children going. This has occurred several times. It of course reduces the attendance for a while, but

soon the parents forget. Then the children come again until their parents object. We have had Sunday-school there continuously for five years. These children will not forget what they have learned and we hope to see a harvest in the years to come.

We have another Sunday-school across the river in a Buddhist home. The man and his wife are both strong Buddhists but they allow the Bible woman to have the children there for a little while every Friday morning. The wife's nephew is a Christian, he is now in the Theological Seminary. He will finish next year, we think that he will make a very good preacher. His home is on that side of the river.

This month we have started a new Sunday-school in our headmaster's house. We had a good number at first but this week the number was less, so we fear the opposition of parents has begun. In all these schools the children are taught hymns and Bible verses. The Bible woman uses the large picture rolls. The pictures are helpful because the attention of the children can be held better if they have something at which to look. She usually tells them a story from which she draws a lesson in addition to the regular Bible lesson.

The inducement which is held out as a reward for coming is a card. In starting the new Sunday-school we went along the road and said to the children, "Come to Saya Chit Twe's house. We will tell you stories and give you a picture card. Come if you wish a card." The children come only for the cards. They have no desire to learn about Christ. They like cards — especially cards with people on them. A flower card has no attraction for them. The fact that the Sunday-school cards have pictures on them gives them greater value than other cards. It is therefore necessary that we have these cards. Our supply of cards was almost exhausted. Your gift will make it possible for us to carry on these Sunday-schools with ease for a number of months. You have by this gift helped us in our work here in Bassein, a strong Buddhist city. The only hope of reaching Bassein is through the children, for the older people are strong in their faith in Buddhism. We are very grateful to you for this help in our time of need.

A Cuban Commencement at Cristo

TOO late for September issue we received from Rev. Alva V. Woode, of the faculty of the Colegios Internacionales of El Cristo, Cuba, an account of the commencement in June, with some photographs of his taking. We are obliged to shorten the account, Miss Young having already told of the revolutionary experiences, which made it a question, as Mr. Woode says, not as to whether there would be the regular commencement but any school at all. Principal Routledge managed to keep the schools going without losing a day, however, and in spite of rumors and excitement and actual nearby shooting and fires so close that ashes came in thru the classroom windows, the students worked so faithfully that of forty who took the examinations before the board from the Provincial Institute of Santiago, only one failed.

It is noteworthy that the baccalaureate address was given by Dr. Enrique Molina, Principal of the Government Normal School for Eastern Cuba; a Baptist converted in our Mission and for some years one of its ablest pastors. He was President of the Eastern Cuba Convention of Baptist Churches, and at one time pastor of the El Cristo Church and a teacher in the school.

At commencement six girls and one young man were graduated—the girls having completed the normal course for teachers, the young man the course in theology. There were addresses by four of the graduates, and after the presentation of diplomas and certificates President Routledge spoke. He said that in the trying experiences both teachers and pupils had reflected credit upon the institution by their conduct. His praise of the “human rosebuds” voiced the sentiments of all. No one could consider the quality of these graduates, physically vigorous, mentally alert, and spiritually equipped for Christian service, without a vision of the Cuba that is to be, and the approximation to our goal for this Island—*Cuba para Cristo* (Cuba for Christ).

Notwithstanding the problems of peculiar difficulty for evangelical work which our Eastern Cuba field presents,

we who work here take courage in view of such scenes. Foundations are being laid firm and deep. With the further equipment of these schools so as to make possible a training equivalent to that of the Provincial Institute, we shall be able to give pupils as well rounded a preparation for life as can be obtained in the Island, and, what is more important, stamp each with the highest Christian ideals of living and service. After an experience of almost a year with the schools and the work of our Home Mission Society in Cuba, I realize the force of a statement made by Principal Routledge that these schools offer more than any other single agency the greatest opportunity for Christian service in our Mission and perhaps in all Cuba. Full worthy of the confidence of the denomination is this branch of our work, and especially now should such an enterprise in such a land be borne up on the wings of practical help, prayer and sympathy. (See picture on the cover.)



PRIMARY SCHOOL GRADUATES, GUANTANAMO, CUBA. TEACHER, MISS MARGARET HOWELL

A Recrudescence of Fanaticism

BY SUPERINTENDENT GEO. H. BREWER

"**L**OVE your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that you may be the children of your Father which is in heaven." (Matt. 5 : 44-45.)

We do not often have enemies who come out into the open and throw stones at us and curse us. It might serve to spur us to greater activity if we did. Many of us are altogether too willing to "be carried to the skies on flowery beds of ease." But when persecutions come and enemies appear who seek to do us personal violence, the text quoted above tells how we are to act under such circumstances. In some parts of Latin America, especially where the Roman Catholic religion holds almost undisputed sway, there are frequent evidences that the old spirit of the Spanish Inquisition still lives. Some of the enemies of Protestantism would revive the "auto de fé" and sentence the Protestants to be publicly burned at the stake. In Nicaragua, where our work is in its infancy, we have had an experience which will not soon be effaced from the memory of those who participated. On April 23d an urgent cablegram came to us, while traveling through Mexico, telling of a violent attack made the previous day on our mission at Masaya, Nicaragua. This attack was led by the parish priest, Father Ignacio Arias, who, at the head of a mob of infuriated fanatics, entered the Baptist place of worship, armed with knives and pistols, breaking up the furniture, beating and attempting to kill the Protestant worshipers assembled there, thereby causing a tremendous scandal throughout the republic. The cablegram asked in conclusion if we desired to institute legal proceedings against the offending priest. Our reply was "No. Such persecution will bring its own punishment."

Since the receipt of the aforementioned cablegram, we have received a large number of newspaper clippings from the leading papers of Managua, the capital of Nicaragua, giving the details of the

fanatical attack. It appears that the workers appointed by the American Baptist Home Mission Society, Sr. José Mendosa, Sr. Refugio Morales, and Sr. Manuel Ledesma, together with the representative of the Woman's Home Mission Society, Miss Elinore Blackmore, had arranged to hold the formal opening of our mission hall in the city of Masaya, with a two days' program, covering Saturday and Sunday, April 21-22. About fifty of the believers belonging to our congregations in Masaya and surrounding villages had come together to participate in the meetings. For two months the fanatical parish priest had sought to prevent this opening, first by intimidating the owner of the property, and second by threats of violence in case the meetings were held. On the evening of the 21st, there were a few stones thrown and a number of insulting remarks proffered by fanatics who passed the door. On Sunday morning, the 22d, the hostility was more pronounced and there were rumors that an organized mob would be led by the priest and an open assault be made on the mission room. An appeal was sent to the police magistrate, Sr. Nuñez, and he sent two "gendarmes" to preserve order. That evening at seven o'clock, when services were begun, a mob of over 400, led by Father Arias, carrying an image known as "The Heart of Jesus," halted in front of the mission, overcame or intimidated the two policemen, and made an attack on the premises and the worshipers within. Furniture was smashed, lamps were put out and broken, many of the members of the congregation were beaten, some of them quite seriously, and from the description given the mission room must have looked like a field hospital which had been caught between two fires. Twenty-five soldiers were sent to quell the disturbance. The image "The Heart of Jesus" was left sprawling in the street, and the mob scattered in every direction.

Investigations, more or less superficial, have been going on since, but up to the time this article is written, few have been arrested, and the priest, Ignacio Arias,

still goes unpunished. Full reports of this incident were telegraphed to the authorities in Managua, the capital city, and strict orders have been given to afford our Protestant believers every protection, as the Constitution of Nicaragua guarantees freedom of worship.

At first thought one is inclined to exclaim "Well, this opposition is too great. We might better go elsewhere." But the Nicaraguan Christians do not think that way. They have started in to "gather up the fragments" and will build their mission room "better than it was before." The Archbishop of Nicaragua, shamed by public opinion and the sharp criticisms of the better classes in the republic, has issued an edict to the effect that persecutions of this kind must not be repeated. He states in interviews given to the newspapers that the day for such persecutions is past, and that Catholics now will have to meet the Protestant propaganda with the printed page and with utterances from the pulpit.

A letter is just at hand stating that the outcome of the fanatical attack at Masaya

has really come to be a moral victory for the Protestant cause. We have more friends than we imagined. They are ready to fly to our defense. But best of all, the faithful believers are literally carrying out the Master's injunction, and they are praying and working for those who despitefully used them and persecuted them. Once more Satan has "overshot" his mark. There is not power enough on earth nor under earth to impede the triumphant march of the church in Masaya. Heroism of the kind displayed in the foregoing incident will always win. God has entrusted us with a great task in Nicaragua. We have made a small beginning. Some money has been set aside in this year's budget, a few workers have been appointed, but surely we do not want to content ourselves with that. Nicaragua furnishes an auspicious Baptist opportunity. No other denomination is there. It is exclusively our task. The preaching of the simple message of Jesus will ultimately dispel the fanaticism and satisfy the heart hunger of the Nicaraguans. Nothing else can do it.



MEETING OF WOMEN AND CHILDREN IN CHALCHUAPA

A Central American Convert over a Century Old

Congregational singing is unknown to the El Salvadoreans, and they are captivated by it, so report our missionaries there. In a recent baptismal service in the river which skirts the town of Chal-

chuapa, a woman said to be 112 years of age was baptized. A convert of only a few months, she was anxious to follow her Lord in baptism. Her hearing is good and her step fairly firm, but her sight is dim.

A Missionary Wedding



MARION BOWMAN HATTERSLEY,
THANDAUNG,
BURMA

This wedding in Rangoon, Burma, united two missionary families. The bride is the daughter of Prof. and Mrs. D. C. Gilmore of Rangoon College, and the groom, Prof. R. N. Crawford, belongs to the same faculty. He is a son of Mr. and Mrs. Wm. R. Crawford of East Orange, New Jersey. The ceremony was performed by Prof. Gilmore, assisted by Rev. F. King Singiser, while Rev. L. W. Hattersley, whose wife is Prof. Gilmore's sister, was best man. Miss Hattie Price was maid of honor, and

Marion Singiser and Marion Hattersley were the flower girls. After the wedding there was a reception on the campus, the faculty tennis court having been enclosed and decorated, with a bower and wedding bells at one end. The ladies of the faculty, assisted by eighteen young ladies from the schools, served the refreshments. Pastor Singiser in his brief ad-

dress spoke of Helen as the daughter of a good mother and father, and a good daughter, in herself exceptional. Prof. Crawford responded appropriately. Mrs. Crawford is a graduate of Denison; Prof. Crawford took his B.A. at Williams, his M.A. at Chicago, and his theological course at Rochester, and has taught the department of English for two years. The little Hattersleys speak for themselves. Congratulations to all the persons interested!



PAUL GILMORE HATTERSLEY
ONE YEAR AND FIVE MONTHS OLD



PROF. AND MRS. DAVID GILMORE, PROF. R. N. CRAWFORD AND BRIDE



The Baptist War Commission

President Coleman has appointed a War Commission of the Northern Baptist Convention. This will include the committees previously appointed, and have charge of all matters connected with the war that concern us. The list of members will be found elsewhere, together with the representative Advisory Committee. Between these two related bodies Northern Baptists ought to be thoroly informed as to what they can do to help and inspired to do it. We have the responsibility of being one of the largest denominations in the country, and when the government calls upon the churches for aid along specific lines of food conservation and the moral and religious safeguarding of the men in army and navy, we must be ready to do our part. No one doubts that we are. The one thing needed is to set forth clearly what is wanted, and then get the knowledge of that into the mind and heart of every Baptist. To do this will test the willingness and fidelity of our pastors and laymen leaders in the churches, as well as of our editors and official representatives. When Mr. Hoover, for example, asks that a food conservation committee be appointed in every church, every church should respond with a live committee that will do the work expected of it, and see to it that a membership card in the Conservation League is displayed in every home in the church membership; also that the weekly report cards are filled out and turned in. Then the committee will make up the total of these cards, and forward the

result to the U. S. Food Administration at Washington. This involves a small amount of work for the individual member of the household, considerable work on the part of the committee, and a large amount of work in Washington; but how can we better show our patriotism or aid the government; and what is this compared with what has to be done and suffered by the men who go to the field, or with the sacrifices and suffering of those whose sons and husbands and brothers are called to the colors.

Our churches now have an unexampled opportunity to show their spirit and to impress the world outside with their force and thorough organization and readiness to respond to the call of duty and country. Mr. Hoover is right in thinking that there is no other permanent organization thru which such large numbers of our population can be immediately and effectively and rapidly reached for the carrying out of the good ends he has in view. Surely the churches will not fail to meet his estimate both of their place and power and outreach, and of their willingness to sacrifice if necessary in order to aid in emergency. We believe our War Commission has a large and real work to do, and that it will lead the way in education and inspiration for the full accomplishment of our share in the great task that confronts our nation.



Not Merely for the War

The point should be emphasized that the plans laid by the Food

Administration for the elimination of waste, the conservation of foodstuffs, and the return to a simpler and more wholesome style of living are not designed to end when the war does. Mr. Hoover has a far deeper idea than that. He believes that no better service could be rendered our country, with view to its future welfare, than the successful introduction and operation of exactly such reforms as are proposed under the necessities created by the war. There is no question that we have grown to be extravagant, pleasure-loving, comfort-demanding, easy-going. Our waste would support the hungry of the world. Our *de luxe* expenditures have become a scandal and danger, breeding socialism of the revolutionary sort. Nor have Christian people been innocent in these matters. The churches have inevitably shared in the prevailing tone and temper and laxity of the times. The scale of living in the United States has not been one of sanity and common sense, so far as the people of any means are concerned. The present prices in dress and foodstuffs alike would not have been possible if the people at large had regulated their dress and diet according to the rules of good taste and good health.



A Change to be Desired

If therefore the crisis of war can bring us back to better habits, to a style of living that will leave our bodies in better condition to work, our brains clearer to think and our souls readier to respond to the higher calls of the spiritual life, we shall have cause to be thankful for the emergency. For if once brought back, not soon would people willingly relax again into the worse and wasteful and wicked ways. Besides, we shall have to face new economic conditions when the war is over, and we shall be forced to adjust ourselves to demands that will be imperative. A new day is coming. Society is going to be reshaped. Fighting for humanity and democracy will

mean that when the sword is sheathed in victory, then democracy must be made a reality and not a fiction or a phrase to conjure with. In that reconstruction, if it is to be accomplished without revolution and by the processes of peace, the church will have a vastly important place. All that we do now in the educative propaganda which our War Commission is set to further will be preparing our denomination for its future effort and influence in the nation. We are working for a Christian America. Let not that be forgotten.



Luther a World Man

Martin Luther was a world man, therefore the world honors him on the four hundredth anniversary of the day—October 31, 1517—when he nailed his ninety-five theses on the church door at Wittenberg. It is not too much to say that the turning point in his life was also a turning point in the history of humanity. There were reformers before Luther and after him, but he stands out conspicuous. The dauntless spirit that posted the theses and carried Luther to Worms at the risk of his life caught the imagination of the people and inspired courage and resistance in others. The world owes a debt of gratitude to the sturdy monk of Erfurt that can never be repaid and will never be forgotten. He represents the Protestantism that has made progress possible, that has freed the world from ecclesiastical tyranny, that has brought democracy to the fore among nearly all peoples. Luther belongs to the world, and the world honors him.



Christian Courage

In his article on Five Year Program Day, given on another page, Secretary Lerrigo says that the supreme gift of the church to our nation at this time is Christian courage; that this will maintain the morale of the fight-

ing forces, uphold the President under his weight of responsibility, help Congress to enact right measures, nerve every national administrator, surround our boys with an impregnable defensive armor, and enable every one of us to bear manfully his part in the conflict. In this statement we fully agree, as we do with his conclusion, that in order to possess and impart this gift the spiritual life and activity of the church must reach high-water mark in every department. We must muster all our forces in personality, possessions and prayer power.

The nation has plentiful resources in men, in money, in material equipment. It will have a food supply sufficient for its own needs and those of our allies and also neutral deserving peoples if the plans presented by the Food Administration are put into effect with the willing cooperation of the patriotic men and women in the

homes and elsewhere. But all these things will not count for ultimate victory unless the spirit of the nation is true and high and constant. Christian courage is essential, and where should we look for this courage, for confidence, for hopefulness and un-failing optimism and readiness for sacrifice, if not to the Christian church?

The purposes of the War Commission of the Northern Baptist Convention and of the Five Year Program are at one in the development of all the resources of the church—spiritual and material—for such a time as this, yes, but for permanent endeavor also. Of all the things that the church can do, however, it is rightly said that the supreme gift of the church to the nation and hence to the world during this war period is that of Christian courage. Now is the time for Christian faith to manifest its high qualities.

NOTE AND COMMENT

¶ The Home Mission Society has done an excellent thing in publishing in attractive form two of the addresses that marked the centennial year of our home missionary enterprise. Those who were present will not forget the impression made by Dr. A. K. DeBlois' admirable biographical sketch of John M. Peck, whom he aptly characterized as "The Prophet of the Prairies." This address, amplified, is here given, and will stand as a splendid piece of work, worthy of the really great man depicted. The address by Field Secretary Barnes on "Home Mission Harvests of a Hundred Years" follows, and completes the story of a momentous century. This is a volume of 134 pages which pastors and laymen should send for. It furnishes illustrative material for more than one sermon.

¶ By the way, why should pastors not share such rich feasts as this with their people? What could be more effective

than to read Dr. DeBlois' address, in parts such as he makes, at successive midweek meetings, together with such comments as might be suggested. For a home mission period this would be almost as good as a study class, and could be made deeply interesting. The same course might be followed two or three times a year, choosing subjects from all our mission fields, and making the personalities live before the people. We feel sure that this would be a great help to many a midweek meeting and largely increase the attendance.

¶ The Government Committee on Public Information has issued a National Service Handbook containing information on many matters of interest, such as domestic welfare, industry and social welfare, education, social work and philanthropy, war relief, religious organizations as related to co-operation and joint activities, army and navy chaplains, financing the war, commerce and transportation, labor, agriculture

and the food supply, the civil service, medical and nursing service, Red Cross, army and navy, aviation, and council of national defence. This indicates the range of the Handbook. Send for it to the Committee on Public Information, Washington, D. C.

¶ At a meeting of the Board of Managers of the Ministers and Missionaries' Benefit Board, held June 12th, Colonel Edward H. Haskell of Boston was elected President of the Board in place of Dr. Henry L. Morehouse, deceased. Mr. A. M. Harris of New York was elected Treasurer.

¶ We note that with the September issue *Service* closed its existence, giving place to a quarterly for the young people's meeting entitled "The Young People's Service," while "Young People," the illustrated weekly of wide circulation, will have a department devoted to the "Young People at Work." The quarterly will be a quarter a year, and will treat fully the topics for the weekly devotional meetings. *Service*, which began its monthly career in 1904, was the successor of the *Baptist Union*.

¶ Prof. Mangano says in his "Sons of Italy" that the effect of Italian evangelization in this country has been felt in all parts of Italy. And he gives interesting proofs of this statement. Scores of missions and churches, he says, have been made possible because of one or more returned converted immigrants. By all means read this book.

¶ The Oklahoma Baptist Indian Association publishes its proceedings in a well printed pamphlet of 24 pages. Among other things it prints a list of the officers of the Ladies Aid societies in the churches. These societies in our white churches have not been given the statistical recognition their importance demands. Perhaps these Indians are pointing out a "road" we would do well to follow.

¶ The Presbyterians are not afraid of special offerings. Their General Assembly has adopted a policy that among other things provides that periodic opportunities be given for supplemental thank-offerings

for specific causes in addition to the regular weekly giving through the duplex envelope for church support and beneficence.

What are Christians put into the world for except to do the impossible in the strength of God? — *General S. C. Armstrong*.

Christianity is a religion which expects you to DO things. — *Japanese saying*.

Herbert Hoover

The martyrdom of Belgium is painted on his eyes. There are no woes he has not looked on. He saw old women gleaning garbage cans and barefoot children wander homeless in the snow and little girls dragged off to be camp toys.

In those first shuddering weeks he held the road for Mercy. When famine and disease swept through the looted kingdom he beat them back and called his people to the rescue. Because of him, our name is nightly wreathed with prayers. He sanctified our flag and flamed its folds with Faith. He mined our hearts and found the streaks of gold with which to ransom thousands from despair.

None better knows what lies under Kultur's mask. He lived beside the Junker at his best and worst and watched the grim processes of a Prussian conquest.

He has no theories; his knowledge is a basic thing, an accretion of hard, stern facts. No other man has dealt at first hand with so many fundamentals of food administration. His own experience is fortified by the conservation and distribution practices of every important power, each of which has recognized his singular efficiency. He is the best trained man for his especial task among the war officials. His sympathies are with the multitude but a thorough schooling in big affairs will guide him to fulfil his duty as fairly as a just and sensible man can serve conscience and community.

(We give above a picture of the U.S. Food Administrator, drawn by Herbert Kaufman. The Editor of *MISSIONS* thoroly believes in Mr. Hoover and counts it a rare privilege to be called to service for a period in association with him and the men who are his voluntary assistants in one of the greatest tasks ever undertaken by any nation.)

A Deserved Tribute

No one has a higher appreciation of the character and service of Rev. Joseph Clark of the Congo, than the Editor of *Missions*, and he is glad to publish this deserved tribute by Rev. Paul C. Metzger of Tshumbiri, Congo Belge:

Mr. Clark has a record of which any Congo missionary might be proud. Let me state a few of the things he has accomplished. He did most excellent work as a pioneer of the mission, pushing up to Stanley Pool, the goal of early endeavor. He helped select many of the sites of the Bas-Congo stations. He was one who advocated the south bank of the Congo as a highway, when Stanley, the B. M. S. and others were using the north bank; but later they all gave way to the south bank. He helped select the site and establish Matadi, which has since grown to be the port of the entire Congo.

For about eight years Mr. Clark acted as treasurer and legal representative of the mission at Palabala; the work included obtaining carriers, forwarding loads, and helping new recruits and their caravans up country. In this work he displayed keen wit, good judgment, and loving helpfulness to the blessing of many a weary traveler. He filled this position well in the formative days of the Congo State.

His greatest work however has been done at Ikoko, which he established after fourteen years' experience in Congo. Here he developed industrial work of merit, and a boarding school for girls which has become a model for many up-river stations. Today these younger stations are much in advance of Bas-Congo stations in their work for women, due to the efforts of Mr. and Mrs. Clark. They stuck to their post for eight and a half consecutive years because they would not leave the young church alone. There has been built up a church of over 500 members among what was a bloodthirsty and cannibal people. The picture of Mrs. Clark alone on the station, with rifle in hand ready to kill her own child rather than let it fall into the hands of these fiends who surrounded the house on the occasion of the war against the state, is difficult to equal for heroism.

Mr. Clark has done much in development of the natives. Few stations have so many trained workers, for he has great patience in permitting them to try. He has two men, Vinda and Frank, who have been with him about thirty years; they both read and write English and French beside several native languages. They are good preachers and above all can be trusted with almost any difficult situation.

The record of Mr. Clark in Congo reform is among the foremost. The old regime feared him and his every move was carefully watched in order that they might trap him. But he was not caught napping. His exposures did much to bring in a better day. He loved the native, hated injustice, and was fearless in his condemnation. At his suggestion a number of

important laws have been introduced for the benefit of the natives. Beside all these things the general work of preaching, teaching, and translating has not been neglected. I feel it is due Mr. Clark that an account be given of the achievement of one of the most prominent Congo missionaries and our present acting district secretary.

I will place no value on anything I have or may possess except in relation to the Kingdom of Christ. — *Livingstone's resolution made in young manhood.*

The world has many religions; it has but one gospel. — *George Owen.*

The War Commission of the Northern Baptist Convention

The members of the War Commission of the Northern Baptist Convention are as follows, omitting honorary titles: George W. Coleman, chairman; Howard B. Grose, vice-chairman; Samuel Zane Batten, secretary; Ernest S. Butler, treasurer; Rev. Chas. L. White, Rev. Guy C. Lamson, Rev. J. Y. Aitchison, Rev. S. H. Greene of Washington, Rev. L. C. Barnes, W. D. Chamberlin of Dayton, O. R. Judd, Rev. J. E. Norcross, Rev. Hugh A. Heath, Fred T. Field, Rev. E. M. Lake, Rev. C. D. Gray, Rev. Curtis Lee Laws, Rev. P. H. J. Lerrigo, Rev. C. A. Woody of Portland, Ore., Rev. George L. White of Los Angeles, Rev. F. B. Palmer of Denver.

The Advisory Committee is as follows: Mrs. E. J. Goodspeed, Mrs. Katherine S. Westfall, Chicago; Mrs. W. A. Montgomery, Rochester; Henry Bond, Brattleboro; Gov. Carl E. Milliken, Augusta; Lewis E. Staples, Portsmouth, N. H.; President W. H. P. Faunce, Providence; Rev. F. M. Lent, New Haven; Rev. R. M. West, Newark, N. J.; Harry Emmons, Wilmington; Rev. G. Clifford Cress, Lewistown, Montana; Rev. Carter Helm Jones, Seattle; President L. W. Riley, McMinnville, Oregon; J. S. Millis, San Francisco; Rev. J. W. Brougher, Los Angeles; Rev. T. F. McCourtney, Phoenix, Arizona; Prof. D. B. Purinton, Morgantown, W. Va.; President C. W. Chamberlain, Granville; Rev. F. E. Taylor, Indianapolis; Rev. R. A. Ashworth, Milwaukee; Frank C. Nickels, Minneapolis; J. R. Vaughn, Waterloo, Iowa; President Rolvix Harlan, Sioux Falls; R. B. Griffiths, Grand Forks; Rev. H. R. Chapman, Lincoln; E. W. Stephens, Columbia, Mo.; Rev. James H. Spencer, Colorado Springs; Rev. W. H. Bowler, Salt Lake City; Judge F. S. Dietrich, Boise, Idaho; Rev. George Van Winkle, Cheyenne, Wyoming; Rev. G. N. Gardner, Reno, Nevada. On this Commission and Advisory Committee the entire territory of the Convention is represented.

Criminal Colonies in India

BY REV. G. N. THOMSEN

AN INTERESTING EXPERIMENT IN PENOLOGY



INDIA is now trying the experiment of reforming criminals by settling them in villages of their own under the supervision of missionaries. Perhaps the first settlement started in India is the one started, more than ten years ago, in Bapatla, by me.

The wives of the criminals were tired of having their husbands in prison and they came to me promising to see to it that their husbands would be honest and work if I would only give them a place to live and protect them against the police. In this way the voluntary Yenadi settlement was started as a purely private undertaking. Unknown to me, the Government was watching this work, and after some years asked me to make this a Government settlement, promising to give me a grant for buildings and a monthly grant for the running expenses of the settlement. This offer was gladly accepted, and our Bapatla settlement is now doing good work. The Government said that if 25 per cent. of the criminals would be honest it would pay Government to have them in the settlement instead of sentencing them to jail. But so far 100 per cent. have proved themselves to be honest, so far as we know.

There is nothing penal about the settlement. Ten families are settled to an acre. On these large house sites in a grove of palmyra palms of 70 acres the settlers can raise chickens, grow vegetables, keep cattle, and they are absolute owners of this property, but they cannot sell or mortgage the same. If they misbehave their property right is lost and they are sent to the penitentiary. There is a police guard in the settlement at night, and at unexpected hours there may be roll-call, to find out whether the settlers are all there.

These roll-calls are recorded in a book and of course are evidence in court. The settlement, in addition to the Government police, has also its own private police force who watch the settlement during the night and protect the same against enemies.

The colony has no code of laws governing the same. There is, however, a code of unwritten laws. In the control of the colony there is self-government carried on in accord with the following principles:

1. The settlers must understand that he that will not work shall not eat. Every one must work, and then the inalienable rights of every man are given him, namely, "life, liberty and the pursuit of happiness."

2. So far as possible, work is provided for the settlers. Government has given swamp lands to the settlers, and "now it is up to them to make good." The missionary is the manager of the settlement, and the Telugu Baptist Church Council is the Governing Body, and they are the trustees of the property. This council is a co-operative body that is governed by the rules laid down by scientific cooperation, namely, "all for one and one for all."

3. All the rules and regulations of the settlement are comprised in the two verses: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—And the other is like unto this one: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

About 150 converts have joined the Bapatla church from this colony and these converts are very enthusiastic lovers of Jesus. The criminal settlement at Bapatla consists of yenadis, who, like the American Indians, belong to the aborigines of the land, and who, like the American Indians, have been pushed to the wall by the advance of civilization. Now they are given a new lease of life, and are no longer forced to make their living by crime.

OUR MISSIONARY STORY

The "Spiking" Committee

BY LULU LINTON

"I'M terribly disappointed about Mrs. Lansing," Mrs. Brent said, in a troubled tone. Donald Brent looked up from his book long enough to ask, "And, pray, what has the elegant Mrs. Lansing done, or left undone, that has disappointed my mother?"

He was accustomed to hearing all of the pleasures and worries that came into his mother's life through being president of the Knowlton auxiliary, so he was not surprised when she answered, "I had hoped to have her for a member of the auxiliary, but she has not come in, so far."

"Perhaps you have not done enough spiking," suggested her son.

"Donald, I wish you wouldn't apply your college slang to everything. You don't suppose we could so far forget our dignity as to run after new members as you fraternity boys do."

"I don't believe you object so much to college slang, little mother," Donald laughed, "for I catch you using it sometimes. And as to running after new members, how do you expect to get them, anyway? Have you made any effort to secure this valuable member?"

"Why, no, we've made no special effort," Mrs. Brent answered. "When calling there the first time, I remarked that I hoped she would come out to our missionary meetings, and she said she had never been at all interested in missionary work. Of course I told the other ladies about it, and we felt that it would be useless to ask her to come into the auxiliary if she felt that way. She has never attended a meeting, and of course she knows when we meet, for the announcement is always made from the pulpit, with a general invitation to all the ladies of the church."

"Indeed! And is that the way you

folks spike for good material? Well, no wonder she doesn't come. I may not know much about auxiliaries, but I flatter myself that I'm an authority on spiking. Don't you know that they put me at the head of our fraternity to go after good material when the college year opened? And maybe you think I just said, politely and frigidly, 'Like to see you a member of our frat, some sweet day in the future.' Not much! If I had, we should never have gained all that good material. I worked over those fellows night and day. I took 'em to class, I lunched 'em, I walked with 'em, talked with 'em—in fact, I fairly haunted 'em, and in the end I got every one I went after. Don't you want me to give your auxiliary some private lessons?"

"I wonder if it would be worth while to try," mused Mrs. Brent. "They say she is very bright, and quite a musician. The musical club and some one of the literary clubs will be sure to get her."

"Well, what does that have to do with it? It isn't like her joining some rival institution. The musical and literary clubs will only be good training for her, and may make her all the more valuable to you. She may be just hungering for a chance to get started into the interests and life of the church, and why not be right on the spot to give her the chance? If you think your auxiliary is worth anything, why not talk it up until she does get interested? Now you are the very one, being grand high mogul of the organization, to go after her and take her to the next meeting. What? The next meeting a social? Good! That will be just the time for her to meet all the ladies on full dress parade. Write her a note, requesting the pleasure of her company, and go for her. And, by the way, you must jog up all the others beforehand, to be ready with the

glad hand when you get there, and help you boost her about until she thinks she's about it."

"O Donald, Donald!" his mother gasped. "Your vocabulary is certainly a great recommendation for your college. You are only teasing, anyway. Wouldn't Mrs. Lansing take the hint that we were trying to get her into the auxiliary?"

"Take the hint? Oh, you innocent motherdie! Of course she'll take it, and that's what I'm after. Don't you want the fish to take the bait when we go fishing? Oh, I forgot—you never do, because you're afraid to land 'em, but this would not be so bad. And as to thinking you want her, do you think any self-respecting woman would want to crowd into a thing where she was not wanted? According to what I hear and see the attitude of the Knowlton auxiliary is a bit too formal and frigid toward strangers. You let them come if they are interested, but you don't try to get them interested. You just try my plan once, with a real live spiking committee to back you; and if you don't succeed in landing Mrs. Lansing, I'll miss my guess. Make her feel that she needs the auxiliary and that you need her, and you'll get her."

Mrs. Brent made only a half promise to try her son's suggestions, but the longer she thought of it the more reasonable it seemed. She remembered when she had come, almost a stranger, to Knowlton, and how she had dreaded attending the first auxiliary meeting alone. And she had been a worker in the auxiliary from which she had come. How much more difficult it would be to start in where one was not acquainted with either the workers or the work itself.

The next week Mrs. Lansing received a dainty invitation to the missionary social, and sent a cordial acceptance, for she was lonely in the strange town, and had been favorably impressed by Mrs. Brent during the little time she had spent in her company. The social was a success beyond any ever given by the Knowlton auxiliary, for Mrs. Brent had been selected and specially requested to see that Mrs. Lansing had no lonely moments. They also acted as a committee on introduction. As all of those who were introduced had

been asked to make a special effort to help Mrs. Lansing see the auxiliary in its most favorable aspect it is small wonder that it was a great success in a social way.

As Mrs. Lansing parted from Mrs. Brent, after thanking her for her kindness, she said: "I had no idea that missionary socials could be so interesting. I was especially interested in certain lines of the work, and feel that I should like to know more about it."

Then Mrs. Brent asked permission to call for her, that she might hear the program of the regular monthly meeting the next week. When Mrs. Lansing gave a ready consent, Mrs. Brent asked eagerly: "And would it be possible for you to give us a solo? I am to have charge of the music of the day, in the absence of the appointed leader, and I have been disappointed in one of my numbers."

Mrs. Lansing hesitated for a moment, but it was hard to refuse a request of one who had just shown her a courtesy, so she gave her promise to attend the meeting and to sing.

The meeting proved more interesting to Mrs. Lansing than the social, and her solo was a decided addition to the program. The women she had met at the social flocked about her at the close of the meeting to thank her for her assistance, and she felt more at home than she had felt for weeks.

The next month Mrs. Brent asked again for Mrs. Lansing's company to the regular meeting, and as they walked home together she said in an earnest tone: "We need you, Mrs. Lansing. Don't you feel that you have enough interest in missions now to join us?"

And Mrs. Lansing answered: "I was just hoping that you would ask me. I know so little in comparison with you who have made a thorough study of the work for years, but I want to learn more. I was attracted to the auxiliary first by your sweet spirit of friendliness at the social. That counts for so much when you are a stranger. And, Mrs. Brent, you cannot know how grateful I am to you for your effort to make me feel at home and that I am needed."

Mrs. Brent hastened home, and as Donald looked up from his desk into her

bright face he said laughingly: "I'll bet the spiking season for Mrs. Lansing is over, and that you've landed your valuable acquisition."

"Donald, don't," his mother laughed "I've won my member, but it does sound so dreadful to talk about spiking in a missionary society."

"Well, call it what you please," Donald

answered, "but all the same, if your auxiliary would show as much interest and kindness toward strangers as we frat boys do, you'd have more and better material; and, by the way, don't you think it would pay to retain your spiking committee as a permanent institution?" — *Missionary Tidings.*

Important Bible Work in Foreign Languages

We have received from the Publication Society copies of the New Testament in Hungarian, and separate copies of the Gospel of Luke, the latter giving the Hungarian and English versions in parallel columns. This is most interesting for one who would become familiar at least with the structure of the language. It helps Hungarians make acquaintance with English. The English version is that of the Improved Edition issued by the Publication

Society, not a translation of the Hungarian. We have also the Gospel of Mark in Slovak, which was specially prepared for the Publication Society, as there is no Protestant edition of the Scriptures in the Slovak tongue available other than the Four Gospels recently prepared and now being issued. This is rendering a valuable service and it is highly appreciated by those who are for the first time having free opportunity to read the Bible.

SZENT LUKÁCS ÍRÁSA SZERINT VALÓ EVANGYÉLIUM

1. RÉSZ.

MIVELHOGY sokan kezdték rendszerint megírni, azoknak a dolgoknak megbeszéléseket, melyek mi nálunk mindenestől fogva bizonyosok.

2. A mint nekünk előnkbe adták, a kik eleitől fogva szemmel látói és szolgálói voltak az ígének;

3. Azért tetszék nekem is, ki mindenestől fogva, mindeneknek jól végekre mentem eleitől fogva, hogy azokról néked rendszerint írnék, jó Theophile!

4. Hogy megtudhassad azoknak a dolgoknak valóságos igazságokat, melyeket hallottál.

5. VALA a Júdea Királyának Héródesnek idejében egy Pap, kinek Zakariás vala neve, Ablának rendiből való: annak pedig felesége, Áron Papnak leányai közül való vala, kinek neve Erzsébet vala.

6. Valának pedig mindketen igazak Isten előtt, kik az Úrnak minden parancsolati-
ban és rendelésiben fedhetetlenül élnek vala.

7. És nem vala nekik magzatjok, mivelhogy Erzsébet meddő vala, és mindketten

immár idősebbek volnának.

8. Lőn pedig, hogy mikor a részre osztott Papságnak rendi szerint, az Isten előtt való szolgálatokban a Papság Zakariásn volt.

9. A papi tisztnek rendi szerint reá jutta a szer, hogy az Úrnak templomába bemenvén, jóillatot gerjesztene;

10. És a községeknek minden sokasága, kívül imádkozik vala a jóillatozásnak idején.

11. Megjelenék pedig neki az Úrnak Angyala, állván a jóillatozásra való oltárnak jobbjá felől.

12. És Zakariás azt látván, megháborodék, és félelem esék ő reá.

13. Mondá pedig az Angyal neki: Ne félj Zakaria! mert meghallgattatott a te könyörgésed, és a te feleséged Erzsébet szül néked fiát, és az ő nevét nevezed Jánosnak.

14. És az léssen néked örömedre és vigásagodra, és sokan fognak örvendezni az ő születésén;

15. Mert nagy léssen az Őr előtt, és bört és részegítő

EVANGELIUM DLA SVĚTÉHO MARKA.

KAPITOLA I.

Ján Krstiteľ a jeho prípravná práca.

PŌČIATOK evanjelia Ježiša Krista, Syna Božieho, 2 ako je napísané v prorokoch: Hľa, ja posielam svojho anjela pred tvojou tvárou, ktorý pripraví tvoju cestu pred tebou. 3 Hlas volajúceho na púšť: Prihoďte Pánovu cestu, priame činite jeho chodníky! 4 Ján vystúpil na púšť krstiť a kázuc krst pokánia na odpustenie hriechov. 5 A vychádzala k nemu celá judská krajina i Jeruzalemania, a všetci sa mu dávali krstiť v rieke Jordáne vyznávajúc svoje hriechy. 6 A Ján bol odiaty veľbludou srstou a kožený opasok mal okolo bedier a jedával kobyľky a poľný med. 7 A kázal: Ide za mnou silnejší odo mňa, ktorému nie som hoden zohnúť sa rozviazať remienok na jeho obuvi. 8 Ja som vás pokrstil vodo ale on vás bude krstiť Duchom Svätým.

Pán Ježiš, pokrstený a skusený, započína svoje poslanie

9 A stalo sa ten čas, že prišiel Ježiš z Nazareta Galilejského a pokrstený bol od Jána v Jordáne. 10 A hneď vystupujúc z vody videl otvorené nebesá a Ducha ako by holubicu zostupujúceho na neho, 11 a hlas ozval sa z nebies: Ty si ten mój milý Syn, v ktorom sa mi zaľúbilo. 12 A hneď ho vypudil Duch na púšť 13 A bol tam na púšti štyridsať dní pokúšaný súc od satana, a bol so zvieratami, a anjelia mu posluhovali. 14 A potom, keď bol Ján vydaný, prišiel Ježiš do Galilee kázuc evanjelium kráľov-

(On the left is the first page of the Gospel of Luke in Hungarian; above is the first page of Mark in Slovak.)

Buddhism from a New Angle

By a Missionary Scholar of the Orient

THESE REVIEWS OF BOOKS OF OUTSTANDING CHARACTER
WILL PROVE OF SPECIAL VALUE TO MINISTERS AND STUDENTS



WITHIN the last year has appeared a book¹ of very great interest and importance to students of comparative religion and Indian philosophy, a book also which is of significant value to missionaries in India, for it is indicative of a new alignment of the non-Christian thinkers of India.

This book, *Buddha and the Gospel of Buddhism*, is in several ways remarkable. The author, Ananda Coomaraswamy, is a modern Hindu, familiar, of course, with the sacred books of India, but also amazingly well-read not only in western philosophy but also in the literature of Christian mysticism. Moreover, he is a master of lucid, flowing English and writes with discrimination and insight. He has long been recognized as an authority on Indian arts; this volume entitles him to high rank as an interpreter of Indian thought and philosophy.

"The aim of this book," to quote from the preface, "is to set forth as simply as possible the Gospel of Buddhism according to the Buddhist Scriptures and to consider the Buddhist systems in relation, on the one hand, to the Brahmanical systems in which they originate, and, on the other hand, to those systems of Christian mysticism which afford the nearest analogies." "Gautama teaches," he continues, "that the marks of this life are imperfection, transience and the absence of any changeless individuality. He sets before us a *summum bonum* closely akin to the Christian mystic conception of self-naughting. . . . The teaching of Gautama contains definite statements which must be true or false, and a clearly defined goal which we must either accept or refuse. If the statements

be false and the goal worthless, it is of the highest importance that the former should be refuted and the latter discredited. But if the diagnosis be correct and the aim worthy, it is at least of equal importance that this should be generally recognized. This book is designed therefore not as an addition to our already over-burdened libraries of information, but as a definite contribution to the philosophy of life."

These quotations from the preface indicate the judicial spirit which characterizes the work and the nature of the challenge which it offers to the exponents of Christianity.

Of the five main divisions of the book, part one furnishes an account of the life of the Buddha. Barely two pages are devoted to an outline of this life so far as the literal facts are most probably to be gleaned from the Buddhist Scriptures. The eighty remaining pages of this opening section describe the life of the legendary Buddha, the materials for which are extensive but "cannot be regarded as historical in the scientific usage of the word." He justifies this procedure by saying "it is just this expression of what the life of Buddha meant to Buddhists . . . that we find in the legendary lives such as the *Lalitavistara*, which is familiar to western readers in Sir Edwin Arnold's 'Light of Asia.'"

Part two is an exposition of the Buddhist doctrine, — scholarly, penetrating and discriminative. While the treatment is sympathetic, it is exegetical rather than eisegetical, a point where many modern interpreters of Buddhism go astray. In this section the author considers, with special reference to points of contact with Christian belief, such topics as Doctrine and Discipline, Karma, Nibbana, Ethics, Conscience, Tolerance, Women, Buddhist, Pessimism, etc.

He affirms that Gautama has not denied the existence of God and that Buddhism is atheistic only in the sense that it denies

¹ *Buddha and the Gospel of Buddhism*, by Ananda Coomaraswamy, D.Sc., New York, G. P. Putnam's Sons; 370 pages, including glossary and index; illustrated; \$3.75.

the existence of a First Cause and emphasizes the conception of the mortality of all divine beings, however long-lived they may be supposed to be.

Concerning Nibbana, he writes: "What are *Moksha* to the Brahman, the *Tao* to the Chinese mystic, *Fana* to the Sufi, *Eternal Life* to the followers of Jesus, that is *Nibbana* to the Buddhist." This entire chapter on Nibbana deserves most careful reading.

While denying the "railing accusation" of pessimism which has been brought against Buddhism, the author admits that the Buddhist view of ordinary life is lacking in courage, and he declares that the emphasis laid upon *Dukkha* ("Suffering") is false, "for it is not *Dukkha* only, but an exactly equal measure of *Dukkha* and *Sukka*, pain and pleasure, which is the mark of this life."

Part four treats of the *Mahayana*, the system of Buddhism which prevails in Thibet, China and Japan, and which differs radically from the type found in Ceylon, Burma and Siam and known as the *Hinayana*. The fifth section deals with Buddhist Art in an authoritative manner, and is finely illustrated by photographic reproductions of Buddhist sculpture, painting and architecture.

The most significant portion of the book, however, is part three, in which the author traces the connection between Buddhism and the contemporary philosophical systems of India, viz., the *Vedanta*, the *Sankhya* and the *Yoga*, and also discusses the relation of Buddhism to Brahmanism. The Vedanta philosophy, as a system, is post-Buddhist, but it is the synthetic interpretation of certain Upanishads which are pre-Buddhist. In these Upanishads the author discovers not only the roots of Buddhism, — a discovery made indeed by previous scholars, — but he also discovers there what he holds to be profound spiritual truths of eternal value. These truths were

not recognized by Gautama, and their significance has not been appreciated until modern times. This point made by the author leads one to question whether it were not necessary, for the discernment of these truths, to read the Upanishads through western spectacles. Gautama, it would seem, failed to discern these truths because he was so largely influenced by the more rationalistic system of Kapita, known as the *Sankhya*. The Buddha, in the opinion of the author, never came in contact with a capable exponent of the highest Vedantic idealism, or, if he did, his opposition was directed against the terminology rather than the ultimate significance of this system of philosophy. The author quotes with approval this statement of a western scholar: "It is possible that had Gautama chanced to meet, in his earliest wanderings, two teachers of the highest truth, the whole history of the Old World might have been changed." (P. 199, n.)

He sums up his discussion in these words: "The distinctions between early Buddhism and Brahmanism, however practically important, are thus merely temperamental; fundamentally there is absolute agreement that bondage consists in the thought of I and Mine, and that this bondage may be broken only for those in whom all craving is extinct. In all essentials Buddhism and Brahmanism form a single system."

While this is a book which cannot be ignored by the missionary and the student, it should also be read by Christian laymen who desire to know something of the religious beliefs of India's multitudes. In it such readers will find a clear, simple, sympathetic exposition of Buddhism, without admixture of ill-feeling toward Christianity. It is a book remarkably free from rancor and bitterness, an earnest, fine-spirited attempt to make a worthy "contribution to the philosophy of life." The author deserves our praise.





DEVOTIONAL

Prayer for the Day

EVERLASTING Father, we thank Thee for the light of each new day, for rest and health, and for the surroundings of our life which make it enjoyable and blessed. Draw near unto us, unworthy though we are to claim the least of Thy mercies. May the light of Thy countenance shine in our hearts, and may the brightness of Thy glory enlighten the dark places of our experience. Strengthen us for daily living; fit us for our tasks; be with us in our troubles, and sanctify our joys. Inspire us with the certainty of the Eternal in the uncertainty of our time. Deliver us from the deception of calling cowardice religion, and of cloaking fear of personal peril or loss with the pretense of devotion to Thee. Grant O Lord that with heart, mind, and will, we may seek Thy kingdom and its righteousness forever. Amen. — A. T. Fowler, D.D.

Closing the Door

I have closed the door on Doubt;
I will go by what light I can find,
And hold up my hands, and reach them out
To the glimmer of God in the dark, and call:
"I am thine, though I grope and stumble
and fall.
I serve; and Thy service is kind."

I have closed the door on Fear.
He has lived with me far too long.
If he were to break forth and reappear,
I should lift my eyes and look at the sky,
And sing aloud, and run lightly by;
He will never follow a song.

I have closed the door on Gloom.
His house has too narrow a view.
I must seek for my soul a wider room,
With windows to open and let in the sun,
And radiant lamps when the day is done,
And the breeze of the world blowing through.
— Irene P. McKeehan, *Christian Commonwealth*.

The Talking Leaf

When Dr. Paton was printing his first New Testament in the Aniwan language, Chief Namakei, an old man, eagerly watched the missionary, and one day he

said: "Does it speak?" "Yes," said Paton. "It can talk now in your own language." "Oh, let it speak to me—let me hear it speak." Paton then read a few lines, when the old man cried, "It does speak! Oh, give it to me." Grasping the book, he turned it round and round. Then, pressing it to his heart, he shouted: "Oh, make it speak to me again!" Is not this the greatest work of the missionary, making the Bible speak to men?

It is said that more than five hundred thousand sermons are preached every Sunday from texts taken from the Holy Scriptures. Any but a divine Book would have been worn out ages ago, but the more the Bible is used, the better it is liked. The cry everywhere today is: "Come over and help us!" All gates are open to the Christian soldier sent of God, carrying with him the Word of Power and preaching Christ to every creature. — *The Christian Herald*.

The Sublime Venture of Faith

Religious faith is not blind groping, haphazard believing. It is building out upon the solid pillars of the soul's experience. It is the soul's power to see what fits and fulfils and completes what is already here. Our very finite nature calls for a world of infinite reality to fulfil it. Our hunger and thirst of soul reveal something in us which no earthly supplies can satisfy. Our sins and failures and frailties call for the help and healing of a divine Saviour. We cannot be victorious and triumphant without a heavenly Friend, a divine Companion. And in our need, in our stress, he offers himself to us. He comes with his help and healing. He seems completely to fit our need. But only a venture of faith can settle the matter for us. He has saved others. He has enabled others to more than conquer. It is a safe venture, and it stands and vindicates every test. — *Rufus M. Jones*.

A Page for Program News Committees

The sending of a deputation by the Japan Continuation Committee to the annual meeting of the China Continuation Committee in April last was the first instance of such fellowship between the Christians of the two countries, and the *Japan Evangelist* says the most potent and lasting means of promoting right relations is to bring high-minded, intelligent persons of the two peoples into close fellowship. The venture was so satisfactory that it is sure to be repeated, and the China Committee accepted the invitation given by Dr. Harada to send a deputation to the Japan Committee meeting in the autumn. This indicates the practical value of the Continuation Committees which grew out of the Edinburgh Conference in 1910.

Count Terauchi, who now heads the Japanese Government, holds the position that under the Japanese constitution the Government is responsible only to the Throne as the source of its authority, and in no way to the representatives of the people in the Diet. This is an issue that will have to be fought out, since the people who demanded a constitution will insist on having one that secures them the rights of a democracy.

A Yokohama Conference has recommended the use of the Roman letters in writing Japanese, and also the system of Romanizing originated by a missionary. Organizations are actively advocating the use of Romaji instead of the Chinese ideographs, and the movement is making progress, though slowly.

Nearly one fourth of the students in Doshisha University are professing Christians. Here is a suggestive method followed there: "Ten bands each under the leadership of a teacher enroll all the male Christians and these meet from time to time after the Friday evening service at the home of some member for mutual helpfulness in the Christian life."

On Wednesday and Friday evenings for twenty minutes the students of all the classes in Osaka Y. M. C. A. gather in the large hall, where they listen to a religious address. Once a week in each of the classes the Bible is taught. Besides these compulsory religious exercises, there are voluntary Bible classes and prayer-meetings. How many of our Y. M. C. A.'s have compulsory religious meetings and Bible study classes?

The Japan Woman's Christian College, in which six denominations unite, including our Foreign Mission Societies, now has a permanently organized Board of Trustees, and plans are made for the opening of the College in April next. Rented quarters will have to be occupied for a few years, but a committee on permanent site has been appointed and will seek to enlist the sympathy and support of Japanese Christians and the general public.

Missionaries, teachers and business men of Tokyo have organized a Council of the Tokyo Boy Scouts, the constitution patterned after that of the Boy Scouts of America. The troop is quite largely made up of American and English boys at present.

A writer in the *Japan Evangelist* says that in Tokyo nearly half the population are without a single resident missionary, while more than 200 missionaries are located among the other half; that the 104 churches are bunched, 85 in the one half and only 19 in the other—26 churches being located in a single ward, while 965,000 souls within a street-car ride are practically unchurched. There would seem to be an urgent call for redistribution.

Here is a fine example: The Syrians of Kingston, Jamaica, raised the sum of \$2,500 to be used in relief work among Christians and Jews in Syrian Palestine. This money was cabled abroad through the American Committee for Armenian and Syrian Relief, 1 Madison Avenue, with \$2,500 additional for relief in this section. A check for fifty dollars came from a preacher who had been sixty years a missionary among the American Indians. The true international, interracial missionary spirit.

Students from foreign countries are coming here in increasing numbers. Comparatively few women are among them, however. Out of 6,000 foreign students only 200 are women—100 Chinese, 50 Japanese, and the others Koreans, Armenians and Africans.

There are now about 1,500 Chinese students in America. They study mainly agriculture, mining, engineering, railroading and shipbuilding, and expect to develop the vast resources of their country. If they become Christians while here, the new China will have Christian foundations.

THE HELPING HAND

EDITED BY
HELEN BARRETT MONTGOMERY

Shepherding the Nations

BY HELEN BARRETT MONTGOMERY

THE Sunday-school lesson of September 2d was taken from the thirty-fourth chapter of Ezekiel, in which God the great Shepherd reproved the leaders of Israel because they had fed themselves and not the flock.

"Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock? Ye eat the fat and ye clothe you with the wool, ye kill them that are fed, but ye do not feed the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them, and they were scattered because there was no shepherd."

America is the shepherd nation. She has fat pastures and still waters, rich fields and abundant harvests. The harried, scattered, persecuted, starving millions of other lands lying under the scourge of war look to us for bread. Unless we feed them millions must die.

We cannot escape the irony of God's judgment pronounced against the faithless shepherds of his people long ago. To us through his prophet he makes appeal. The fact that today we call the prophet food director and the appeal conservation does not mitigate or modify their force. God speaks as truly as He did through Ezekiel.

Neither can we plead inability. Even moderate sacrifice and a little unselfishness

on our part will suffice to care for God's needy flock in the cloudy and dark day.

Is there one family that could not save one ounce of butter each day, and one ounce of sugar, and one ounce of white flour — equal to one tablespoon of butter or sugar and two rounded tablespoons of flour?

Yet this small and perfectly possible self-denial would make a saving of 450,000,000 pounds of flour, butter and sugar if practised by each of the 20,000,000 households of America. We can feed the world on what we waste in too rich, too abundant and unnecessary food.

Our Christianity is put to the test in our answer to this question. Which do we care most for, the satisfaction of our own fastidious desires, or the feeding of the world and the victory of democracy?

Mr. Hoover has appealed to the missionary organizations of women to help.

What shall I report for the Baptist women?

We control the food supply in 320,000 homes (allowing 4.6 persons as one family in the 1,500,000 of the Northern Baptists).

If each one of these homes should use two tablespoonsful less of flour, one less of butter and one of sugar daily, we could save seven million pounds of each of these necessities each year. We can do more. We can observe a wheatless day each week. We can deny ourselves pastry, pudding sauces and other rich foods that take butter and sugar.

Will each woman who reads these words secure just as many signatures as she can to the following card and send it to me that I may report to Mr. Hoover the splendid

cooperation of Baptist women? Please bring the matter up at basket meetings and associational gatherings as well as

in your local auxiliaries to get signatures. Do it for God and native land, and for the suffering in all lands.

In order to help America meet the hunger needs of the world and as a pledge of loyalty to my divine Master, I promise to practise daily thrift and self-denial in all practicable ways.

Name.....

Address.....

Send to Mrs. W. A. Montgomery, 144 Dartmouth St., Rochester, N. Y.

Cut out this card and mail it to the above address, or copy it, attach to a paper, get as many signatures as possible, and then send it.

What the War is Teaching

From a Report of the Foreign Missions Board, Presbyterian Church of England

What shall be said in conclusion? To many of us the war has shed a clearer light on some spiritual ideals, and so brought home to us what missionary work ought to be. For instance, there has been a wonderful revelation of self-sacrifice not only in our men called to be soldiers, but in the women at home. There has been a marvelous response to the call for service of many kinds. We realise now what Christ has a right to demand of those who are called to be good soldiers of Jesus Christ in order to win the world for Him. The striking manifestation of unity, political and social, the spectacle of different nations and classes united in a common cause figures the unity one would fain see in the Home Church and on the Mission Field—a unity that sinks all minor differences in the one great aim of evangelising the world. We have also learnt the value of individual effort. What is one recruit against so strong an enemy! Yet how much depends upon the individual response to the call to arms, upon personal faithfulness and devotion to duty. Let no one say, I am too humble to count in the warfare of the Church. Let us all realise that in Christ's cause there can be no sacrifice too great to make.

"Coming, Coming, Yes They Are"

BY ADA R. FERGUSON, MADRAS, SO. INDIA

It is true that in work of this kind there is never a light but the dark shadows come with it, and never does the Master get a chance to work among people but the Devil gets his innings also. A month ago there came to us for baptism a remarkable family. It is not often that a mother and her grown sons come at the same time, but this was the case here.

The sons came as the result of work done by a teacher in one of the schools, and also work done by a number of people in an English class in Sunday-school. The class has been taught by the wife of a missionary, a young English accountant in a bank here, a young Swiss business man, and the second son was converted. He brought his brother and sent us to work for his mother. They are Tamils, but wanted to come to us. The sons all speak English, so it was all right. Some of the Bible women speak Tamil, so that was all right also. Then we had a little work done with the younger son and the teacher worked and prayed till he too was won. He seemed the brightest of the lot. The day was set for the baptisms. They were to be the first ones in the new baptistry in the Bishopville compound. Friday night the younger son disappeared; no one knew where he was. Sunday morning came and

the family was steeped in sorrow. We told them to come and we would do what we could to find the son. He was found at the house of an uncle and was persuaded to come to the Mission house, where it was found that he had been drugged, with the cunning which the Hindus know so well how to use. He had turned against his family, tried to strike his mother and abused his brothers. We could do nothing with him.

The three were baptized in the afternoon. It was a wonderful service. One felt the presence of the Master, according to whose command the rite was performed. As the little mother stood in the water, and the questions were asked her in Telugu, she astonished all by her clear answers in Tamil. No shrinking or fear, just a "holy boldness" was hers, and a "Light that never was on sea or land" came over her face. Then the two sons, fine young fellows, followed. Many who saw the ceremony had never before witnessed an immersion and were deeply impressed. That family has been suffering greatly since the baptism. Illness, loss of work, troubles of all kinds, but their faith is firm. They say the Devil is trying hard to get them, but he will be beaten!

Last Sunday a young Brahmin man was baptized; not a common occurrence. He seems a fine, earnest convert. Will not have a deal of persecution, for he has no relatives in the city and is not married, but he *loses all his friends*, his place to live. He cannot room in a house where he has been living, tho paying good rent and in a room by himself. He has been baptized and therefore his presence in the house would contaminate the other residents!

He has been *baptized*, and therefore cannot have a meal in the Brahmin hotel. He would be defiling, tho he is exceptionally neat and dainty in person and habits!

Our new baptistry is doing the preaching—we can afford to keep still. People are questioning, they will be following; it is the ordinance the Indian people want. Pray for this work. It is hard, but glorious!

I see no business in life but the work of Christ. — *Henry Martyn.*

Fear God and work hard. — *David Livingstone.*

A CLEVER SUGGESTION



MEHITABLE AND
ISADORE

GENEVIEVE CHAPIN of Fort Scott, Kansas, sends the following good suggestion, with the photograph of Mehitable and Isadore which forms the initial letter. Many of our girls can find this a most interesting way to be helpful.

Because the Missionaries need dolls in their work and need so many dolls; and because these are so few dolls in the stores and these dolls are so very expensive—these are the reasons why Mehitable and Isadore climbed out of the scrap-bag. They are rag dolls, made and dressed from scraps of cotton and cloth which had no value except for quilt blocks or carpet rags. Their charming countenances came from a box of school paints. Their clothes are made to put on and take off; for this good new snaps were used. A pattern which cost fifteen cents was bought in the first place; but as Mehitable and Isadore are the two eldest of a large family, each one just sixteen inches tall, which is to go in the Christmas Box sent out by the Women's Missionary Society of The Fort Scott, Kansas, Baptist Church, the expense is not very great.

The little girls of the Sunday-school are as enthusiastic in making and dressing the dolls as are the ladies of the Missionary Society. The Butterick Publishing Company puts out doll patterns.

Christian Weddings in China

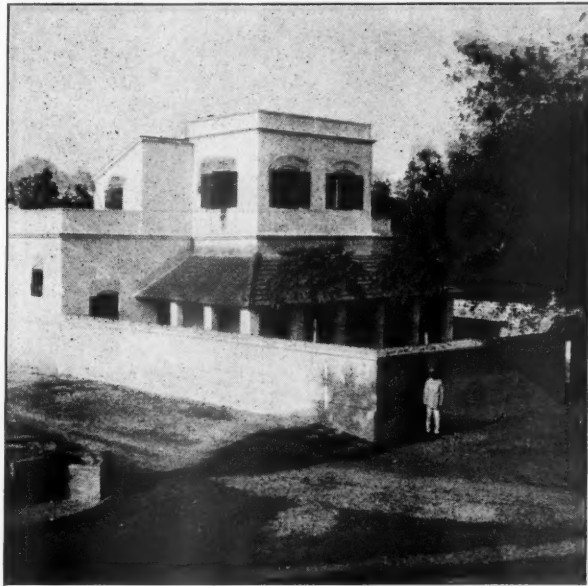
The first two Christian weddings took place in our station at Chinese New Year. Both girls were from our school. Fully 300 people were present at one wedding and the house looked very nice hung with beautiful embroideries. We made the most of the opportunity to sandwich in some good talk to the crowd before and after the ceremony. We afterwards heard many expressions of approval and appreciation, signs of interest awakened among them. Our Christian service, with its friendly admonitions to the newly wedded couple, won a favorable comparison with the heathen rites and ceremonies. — *Mrs. Adams.*

OPENING OF THE NURSES' HOME IN NELLORE

The new and commodious Nurses' Home in connection with the Nellore A. B. M. Hospital for Women and Children was opened with appropriate ceremony, Dewan Bahadur R. Ramachandra Rao, District Magistrate, kindly presiding. Mrs. Venkataramiah, wife of the District Judge, was to have opened the Home, but was unavoidably absent that day. In her

and doubtless feeling a sense of pardonable pride in the Home. After a social hour and refreshments at the bungalow and the tent, the company dispersed.

From Miss Magilton's historical address we learn that the Nurses' School was opened in 1906, and in 1908 regular work was begun with 6 nurses; now there are 15. The course is three years, and training is given in medical and surgical nursing and midwifery. During these nine years 17



THE NEW NURSES' HOME OF OUR A. B. MISSION HOSPITAL FOR WOMEN AND CHILDREN AT NELLORE, SO. INDIA

stead Miss Katherine M. French performed that duty with becoming dignity. Invited guests, representative of the public-spirited citizens of the town, were received under a large tent pitched in front of the hospital, and entertained by gramophone selections.

The program consisted of a brief history of the Training School by Miss Magilton, a pen picture of the Ideal Nurse by Dr. Anna Degenring, followed by the chairman's thoughtful remarks. After the program, the new building was inspected by the guests, who wandered leisurely through all the rooms, upstairs and down, admiring the plans and quality of the new building

have finished their training, 11 have married, and 4 of the eleven are still continuing their medical work. The other 6 graduates are in medical work, 3 in Nellore Hospital, 1 in the Rainy Hospital, Madras, and 2 have gone back to their stations to help in the work there. One of our graduates is in South Africa.

"Eight years ago we first asked for the Nurses' Home, so it is with great pleasure that we invite you here today to help us celebrate the opening of our new building, of which we are very proud."

I am not here on a furlough; I am here for orders. — *Hiram Bingham, Brooklyn, October, 1908.*



READY FOR AN OUTING ON THE LAWN AT NOWGONG

Babies' Hour at Nowgong, Assam

BY EDITH CRISENBERRY

The day school has closed for the annual six weeks' hot weather vacation but all the members of the nursery department of the dormitory are having their class regularly every evening. It meets out on the lawn as soon as the hot tropical sun gets low enough to make it safe to venture out.

Radikha and Bapu are the seniors, and come running all alone. Humile also is large enough to walk independently and at a good speed. But Dalimi and curly-haired Bimola come toddling along, glad to grasp a big sister's hand if offered them. Tagor, our little Cupid, is beginning to walk alone, too, but is still rather uncertain on her little bow-legs, so she and dainty little Maloti, and bouncing Hema Kanta, and twice-orphaned Judson, and tiny James Gates, all come in the way that native babies of their size always travel in Assam—astride a girl's hip. A circle is formed, though it is hard to preserve the symmetry of it when a basket of toys is brought out and placed in the center of it. Hema at least is sure to go scuttling along on all fours as soon as it appears. Each baby is given a toy or allowed to choose one from the basket and then the fun begins. At first Maloti was afraid of a

doll and cried when she saw it but now she chooses that first and kisses it again and again. Tagor is happiest when she has a certain little wooden box containing a doll baby, though there is a big red and white striped ball that she considers her special



BABIES' HOUR AT NOWGONG

property also. Bimola and Dalimi think there is nothing nicer than the dolls, but some scrap-books of bright pictures often attract their attention for a while. Humile and Radikha are great little chums and play together with the dishes or the blocks or roll the hoop. Bapu has learned the English alphabet from some blocks. He is just as fond of the dolls too as are the little girls. Judson thinks the "first gift" kindergarten balls (loose) are fine, and Hema must have something that makes a noise—a rattle or a bell will do. Little



MISS HAY AND MUPPIM

James Gates looks on in wonder and can only grasp the block or rattle put into his hand. Muppim the dog, and Pat the cat, are usually somewhere in the circle, but both are now so grown-up and dignified that hoops and balls do not have the fascination for them that they once had, else they might have to be ejected. The older little girls are voluntary assistants in this kindergarten of free play, or creche, or whatever you may call it, and their duties are to see that the toys are properly distributed, carefully handled, and to restore peace when two babies insist upon having the same toy at the same time.

When play is done the toys are all carefully collected and put back into the basket and if there is time the babies are taken for a little walk about the compound. Then they go to their milk or rice and their little beds under the long mosquito net.



An Indian on Prayer

The more we study the history of Christianity, the more we understand how necessary it is for Christians to pray. For we see that, through the prayers of the righteous, different races have turned to God. Ours is the effort to bring India to Christ. Only the Spirit of God can elevate and purify the common life. How fervent we should be, and how faithful, entreating with unceasing longing for the coming in with power of the Spirit of God!

And more especially are we of western India called to prayer, that the blessings of conversions which have come to South India may also come here. We long for those who are not Christian to receive forgiveness, peace and joy. Let us daily pray for India and all non-Christians; and let us be sure to pray that God will so fill our own lives with love for Christ that non-Christians will come to Him. — *Dnyanada*.



Wanted

For the Tokyo Kindergarten Training School and practice Kindergartens:

1. A typewriter (can get a new Oliver from the Typewriter Syndicate for \$52).
2. \$50 to pay for repairs on my mother's organ. (She donated it to the cause. It was originally a \$500 organ; and the man who repaired it said we couldn't live long enough to see it wear out!)
3. Small dressed dolls for the children's Christmas. (We have nearly 400 children in our Kgs., besides the S. S. children.)
4. An electric radioptoscope.
5. Bible picture postcards for use in the above.
6. Linen or muslin scrap-books.
7. Picture postcards. (Paste a blank piece of paper over the writing side.)
8. S. S. Bible pictures.

Address Harriett Dithridge, 101 Haramachi, Koishikana, Tokyo, Japan.

❖❖ THE LORD'S REMEMBRANCERS ❖❖

A PRAYER

I saw the miracle the snow had wrought,—
The white world shining silent here below;
And in my heart I prayed again to God,
"Lord, make me whiter even than the snow!"

The life of prayer grows rich and strong
and free from strain in proportion to the
constancy of fellowship with Christ in His
ministry to men. — *Gilbert A. Beaver.*

The prospects are as bright as the
promises of God. — *Adoniram Judson.*

Let us advance upon our knees. — *Joseph
Hardy Neesima.*

Sharpening the Tool

The following interesting account written by Miss E. B. Todd of Massachusetts has so many practical suggestions to those who are attempting to realize a deeper sincerity and reality in their prayer life that it is printed in full, as a completion to the account given in a former issue.

How beautiful is our *Book of Remembrance*, so full of inspiring helps and prayer—suggestions! As its leaves are turned, many of our women see names of friends, household words, well-known in varied ways. But what of those pray-ers to whom our missionaries are but slightly known?

How can one pray effectually with only hazy ideas of several missionaries working in great places to convert the heathen? These questions confronted me as I began to use this book. Believing that God wished me to pray, I realized the inadequacy of my equipment.

However, I had time, a possession that is either an asset or a curse to the Shut-in. Scrap-book making is part of my recreation, so little by little, grew the idea of a missionary birthday scrap-book. Two copies each of *Our Work in the Orient*, *Book of Remembrance*, *Oriental Gardens*, and *From Ocean to Ocean*, were secured, together with leaflets, free and otherwise, telling about missionaries. Typewriter paper, fortunately brought months ago, was at hand, also a number of stiff brown paper folders, slightly larger than the paper.

Home missionaries were given the first page of each sheet, while over-sea workers had the second page, a sheet being sufficient for each

date. Each day's slip was pasted on the upper right or left hand edge of its page, and beneath the slips were put clippings from the books, printed or pictured reports from the firing line, of missionaries, their peoples, schools, hospitals, their special needs. Additional material is found in letters from our workers, printed in *Missions*, and the indices of home and foreign workers show where each item should be pasted.

This is a loose-leaf book, made to use, each month being kept in a folder, the indices and supplemental sheets, one for each country, being in another folder. Doubtless all the folders will later be kept in the board cover of a discarded scrap-book.

Day by day, as the sheets are read, the present one is placed at the bottom. Thus it is gradually coming to pass that the unknown missionaries are becoming my friends, to whom my interest and prayers go out frequently. In some measure, at least, their work, their problems and perplexities, cares and hopes, become mine.

Our vice-president suggested that each member of our Circle turn to her own birthday, and learn of the missionary recorded on that date. It is hoped that such acquaintance with one's "twin" may bear fruit in friendly letters and oft-repeated prayers for work and worker. I hope that my birthday scrap-book, as it nears completion, may be useful to our ladies along this line. As yet, I am the only person who uses it. I can testify to its help, and think that others would surely enjoy "praying through" by the aid of a similar book. It is a great pleasure to feel that prayer becomes more effective with a well-sharpened tool.

This method is doubtless one way of carrying out the suggestions in Rev. P. H. J. Lerrigo's stimulating article in *Missions* for June, 1916, entitled "The Use of the Imagination in Prayer." As we all know, it is very easy, and comparatively unsatisfactory and useless, to simply pray, "God bless China, God bless Miss So-and-So," for, as Dr. Lerrigo well says, "One of the very first lessons in 'the school of prayer' is identification with the object of our petitions. . . . Let the mind dwell upon the details of God's work as presented in *MISSIONS* and elsewhere, and the heart will weave about the workers a bulwark of power due to the determinative aspiration of the soul."

Whatever the method, I pray that more and more of those whose hearts are in our great mission work may be "praying at all seasons in the Spirit," for blessed wisdom, faith, patience, courage, fruitfulness, among all our beloved missionaries, so ably representing us in home and foreign fields.



OUR FOREIGN MAIL

Social Service in Ningpo

Ningpo, China, April 22.

DEAR MRS. MONTGOMERY:

Miss Jessie Ackerman has been around the world eight times, and was in the Peace Commission sent when John Hay was Secretary of State. She has been visiting in our home in Ningpo and during her stay spoke a number of times to different groups, among them the Chamber of Commerce. Miss Smith and I went with her, at the invitation of the head of this body. She told them some things about education and then took up hygiene. They themselves had chosen her topics. She urged a crusade against flies, fleas and mosquitoes and told them how Cleveland got rid of their flies in six weeks' time. She spoke of the filth along the streets that attracts the flies, and assured them China and Japan were the only countries in the world where such filth was to be seen on the streets. She urged them to set the schools busy on the problem of how to clean up Ningpo, and to offer a prize for the best set of suggestions. She urged city water-works as one valuable assistant in this crusade against dirt. She had a splendid interpreter and he put some things even stronger than she thought she dared.

And the hopeful thing about it all is the very evident interest manifested by the Chamber of Commerce. After the talk was over they invited all the missionaries to sit awhile and took them into the inner sanctum and served them good coffee and tea and delicious Chinese cakes. And how they plied her with questions and discussed ways to get rid of the flies and the filth along the streets. The editor and reporter of the Ningpo daily were there and her speech and personality were in the paper next day. It was the first time some of our missionaries had had the opportunity to meet the mayor, chief of police, magistrate, and all these other dignitaries and

was intensely interested and gratified to see the respect and deference they showed her, a woman.

A number of progressive things have happened lately in Ningpo. One was a meeting of the principals of all the high schools to arrange for the visit of David Yu of Harvard and now of the Y. M. C. A. in Shanghai. There was a mass meeting of students and teachers of high schools in a large theater and he gave a magnificent lecture on "Education" to nearly a thousand people. He had ever so many chats and other ways of appealing to the eyes, and no one who saw them will forget the tapes representing the proportion of illiteracy in the various countries. Poor old China's tape kept stringing down longer and longer until it reached the floor and then would not stop but piled up there in a great heap on the floor, though no other country's tape had come anywhere near to the floor. The Chinese pupils in our girls' schools were so ashamed that they almost cried.

This and Miss Ackerman's talk on hygiene and sanitation, together with the book on Social Service the schools are studying, decided the nature of the commencement this year. At Commencement the program is entirely Chinese and given before a large audience. So the four seniors were to have a debate on the question, "Resolved that Ningpo needs city water and other sanitation facilities more than it needs additional school facilities." The aim is to make all who hear realize that both are so very badly needed that neither dare be delayed.

Narola Rivenberg and Miss Relyea were our guests during the Chinese Association and Mary Jones came later for the Reference Committee. It is the first time the rest of us had seen Miss Rivenberg. We all liked her so much. Mrs. Goddard and Miss VanHook were here last week but not as our guests.

I have just been trying to peer into the

throat of little Ts'ae-nuch to discover a fishbone but could not see it, so she will have to go to the hospital with Miss Smith in the morning and have it removed. She is the little girl Viola calls "Skeesicks" because she has such a droll, homely face. Viola gave her a pretty piece of blue cloth that came out in a Christmas box and she is now proudly wearing new trousers and a new garment made by her own little fingers. She is eleven years old.

Then after the others had all gone to bed I was suddenly almost startled by a figure outside my door which proved to be Mary Cressey's Li S-meo. She had been having a talk with Mary and did not get over as early as usual. She sleeps in our school to be near her twin girls and because I like to have her influence among the girls. She is the one who was baptized in a cold church in cold water the coldest day last winter. She is also the one who came in some weeks ago and said she wanted to help one of the poor girls from her village by paying most of her board. Just now her husband is in the hospital with one of his other three wives and threatens to take her out of school because she does not run up to him every time the whim strikes him.

DORA ZIMMERMAN.

A "House of Blessing"

*Burman Woman's Bible School,
"Bethshalom," Insein, Burma.*

DEAR FRIEND:

This letter will be full of praise for the many blessings of the year, foremost among them the new dormitory, "Bera-chah," so named by the giver, Miss Mary Chapman, which has been a "house of blessing" to all the pupils who have enjoyed its comfort and convenience.

The weekly woman's meetings, attended by the church women and our young women, call for special thanksgiving. During the hot season they were held in the homes of the church women, with an attendance of from 30 to 40, the presence of girls home from boarding-school keeping up the numbers while our school prayer-meetings was dismissed.

At a recent praise meeting the oldest woman said it had been a year of blessing, as the church was more united and alive to the needs of the heathen. A former

pupil, now wife of a preacher, praised God for the conversion of a sister for whom she had long prayed, and asked prayers for the rest of her family. Another gave thanks for chances to witness and felt the people listened better than formerly. One told of the long illness of her little son and of his life being spared in answer to our prayers. Among the pupils one gave thanks for the dormitory and the better health of the girls. One of the second year class who comes from a heathen home, and has lost several members of her family by cholera, praised God for grace given to bear bad news without giving up her work here, for victory over a hasty temper and a better understanding of the Bible. Our one Talain told of having prayed for five years to come here, but her father had hindered till this year, when, some Christians paying her fare, he let her come. One of the Burmans told of having a list of fifteen for whom she prayed daily, and of whom two had been converted during the year. Four said they were not converted when baptized; now as they looked back over their former ignorance, laziness and utter indifference, they were thankful for what the study of the Bible had done for them.

The regular work of the school has been kept up, each girl having four Bible recitations and one study period during school hours daily, with considerable outside study and frequent written and oral examinations. We have been able to do all the teaching, as usual. The annual jacket-making contest was held and prizes given for the best one in each class. Drill has been kept up throughout the year. The girls have taken more interest in the compound, and have brought us orchids and other blossoming plants to help beautify the place. Our ferns, lilies and begonias are a delight to us and to them.

The school, as usual, has been entirely supported by gifts from the native Christians. A class of four has just been graduated. We trust that Burma is going to receive greater blessing than ever before, and we depend on you to help by prayer for its coming, and for all our pupils and for us, that we may be ready to be used by the Master.—*Ruth Whitaker Ranney, Harriet Phinney.*

SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MACLEISH

A Chat on Mobilization

Mobilize is our watch-word for this fall. The first week of November is to be distinctly Mobilization Week, but to make it the success that it should be, we must do good preparatory work all this month. When the week is over it should leave every church a compact, well-organized body of men, women and children, ready to do valiant service under the banner of our leader, Christ.

Have you the machinery ready for enrolling every woman in your church and congregation in the ranks of the great missionary army? If not, you have a month in which to prepare it. The organization is simple. The District President is the ranking officer. Under her there is a State Recruiting Officer, who works through the Association Secretaries to secure in every church a Captain of Recruits. It is the business of this Captain to find in her church as many Key Women as possible, and the Key Women—we might regard them as Sergeants—are the ones who do the actual recruiting. Each of them undertakes to secure at least one new working member of the Woman's Missionary organization. She also seeks to find a woman who will join the "League of Intercessors," promising to pray regularly for the missionaries and their work, and one who will make a personal gift to the work. If you don't know about all this, send to your Association Secretary, or directly to Miss Frances K. Burr, 450 E. 30th St., Chicago, for the "Called to the Colors" literature.

If you do know all about it but haven't acted yet, won't you please *Act Now*?

If you know and have acted, Blessed are ye. In any case, work for the biggest possible advance during Mobilization Week. At its close there will be great report meetings, at which each church will announce its achievements.

Are the girls of your church and Sunday-school organized as chapters of the World Wide Guild? If not, Mobilization Week is a splendid time to accomplish it. Write to Miss Alma J. Noble, 200 Bryant St., Buffalo, N. Y., for directions.

Have you organized the children of your church and Sunday-school into Heralds and Knights of the Children's World Crusade? If not, write at once to Miss Mary Noble, 200 Bryant St., Buffalo, for instructions and material. Try to have it all accomplished by the end of Mobilization Week. All these things will count in the summing up at the close of the week.

Much more, however, will they count in teaching us all to think, as we must, in terms of world-wide living, and in extending the principles of Christianity which must everywhere go before democracy. The women ought especially to realize how fundamental is our work. It is ours to train the girls who are to make Christian wives and mothers and to establish Christian homes, each one of them a little oasis in the desert of paganism—or better, each one of them a candle set on a candlestick whose light cannot be hid; each one of them a bit of heaven working in its own neighborhood till the whole is leavened.

Women, whatever you are doing for the nation, and I hope it is much, do not fail to mobilize under Christ's banner for world needs.

A Suggestion

Hebrews 13:16

This is the text which we wish our women with fertile brains and helpful suggestions would follow. Think what it would mean if other churches beside your own could have the benefit of your special gifts. If you have arranged a good program or you think of some thing that will awaken interest in any branch of our work, "do good and communicate."

A Letter from a School Girl to Her Missionary Teacher

NOTE HOW PLAIN THE HANDWRITING IS

Kemmendine

A. B. M. Girls School

Dear Ma Ma,

I have never written to you since I left Tavy. I think you will be much surprised of receiving my letter, although I have not written to you I hoped to see you during ~~conven~~ convention but I did not see either you or Saya. Our school ma ma told me that she invited Saya once but as the school closed I did not see him, Perhaps you would think that I have forgotten you please do not think so; because I have no leisure to write to you and besides it is hard for me to write in English but I try my best.

I had finished my first quarterly, but I am very sorry to tell you that I have not done well, now our second quarterly will be held in the last week of this month, I make up

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my mind to try my best as possible as I can, I am sorry that I can not return to Javoy during association of December as I have very short vacation.

On my last vacation we all stayed with our auntie at Syriam, at that time my father came from convention and we were very glad to have him with us soon, again we will have holidays during coronation day but I do not know how many days we shall have, my two sisters & my brother are very cheerful in their studies and we all are quite well. I hoped that you all will enjoy your health.

~~Remember~~ Remember me to

ma myin.

may God keep you all well till we meet again.

with much love & kind regards
from your loving girl

Helen.

Creditable work for a little girl struggling with a foreign language; and a gratitude characteristic and endearing

✠ THE WORLD WIDE GUILD ✠

CONDUCTED BY ALMA J. NOBLE

Pledge of the World Wide Guild

In joining the World Wide Guild, I hereby promise to engage actively in all the work of the Guild, to attend its meetings regularly if possible, to pray daily and definitely for World Wide Missions, and to give.....weekly.....monthly to the missionary apportionments of my church.

Signed.....
Address.....

How do you like our new Pledge Card? You may have one for every member freely by sending to your State Secretary of Literature, or to Headquarters in Boston, or Chicago or to me. Stick it in your mirror and let it be a daily reminder of your connection with World Wide Missions.

Move Forward

Time flies on the wings of the wind. Only a few short weeks ago many of us were looking forward to the various summer assemblies and conferences. Now in these fall days we take the backward look to those summer heights of inspiration—and the forward look into the test valley of our tasks.

It has been a joy to attend four of the far west assemblies. How I long to pass the enthusiastic spirit of them on—in-spiration and recreation, boating and hikes, training classes, prayer groups and the quiet consecrating of life to the service of the Great Commander.

The first of the series was the Northwest Student Conference at Seabeck, on Hood's Canal. Twenty Baptist girls assembled for the denominational meeting.

Some have returned to their churches and have organized new chapters, and thus thru the leadership of college girls home on their vacation are our ranks increased.

The second was a B. Y. P. U. Assembly at Twin Lakes, Cal. Here we had a live W. W. G. Conference on the shore of the sea. How easy it was to get the World-Wide vision. Beyond those breaking waves were China, Japan, and the Philippine Islands. To the east lay our own beloved *Homeland* with its many peoples and their needs.

Our third Assembly was a record one—the first for the young people of Oregon. We camped under the oaks on the State Fair grounds at Salem. Attendance far exceeded the highest expectations. Everyone on the grounds enrolled for classes and notebooks showed real work.

W. W. G. was given a full evening for the play, "The Wooing of Miss Philathea by Sir W. W. G.," followed by addresses on Guild work. The best report from Salem is that ten worth-while girls have their eyes toward the "fields that are white already unto harvest."

Last, but not least, was the wonderful Assembly of the Washington folks at Burton, on Vashon Island—ten days of classes, hikes, ball games and parties, but in and through all a tone of seriousness and a sense of the abiding Christ in the fun and in the classes.

These four Assemblies are among the many Christian training and recruiting stations all over the land. We are glad for happy memories, for new friends—and broader visions. Let us be glad, too, for the tasks that lie before us. With new strength and new purpose let us enter earnestly into the work of the fall and winter. May we not forget that our opportunities at summer assemblies make our responsibilities greater. Our King looks

to us to meet the test. Only a few boys were present at each assembly this year. They have answered loyally the call of God and country. May we as worthwhile girls lay aside the trifling pastimes that so easily beset us and MOVE FORWARD into the gaps of the depleted church ranks. Many of you have been in these summer camps training for spiritual leadership. 'Tis the Master's command—MOVE FORWARD!!

*Helen Crissman -
Field Secretary.*

State Rallies

I'm so proud of the work of some of our district and state secretaries for the way in which the bigness of their task has gripped them. They are planning State and sectional W. W. G. rallies this fall, most of them two-day sessions, the delegates being entertained over night. One of our western secretaries has sent out to her young women a circular letter which is a masterpiece of efficiency. Many of them are adding to their work the dignity of stamped stationery, too, and I cannot resist quoting from one letter which just arrived, because it is typical of the many-sidedness of these secretaries. "I shall soon have need of a private secretary if the girls continue to write so often, but I love to answer their letters.

This morning I made 12 glasses of jelly, 6 quarts of pickled beets, bread, cake, — and wrote four Guild letters. In the afternoon I had a dandy service. Wish you had been along, but perhaps you don't swim. (Yes, indeed, I do.) Pray for me that I may give my best and that He may take my best, and use it in His service."

O girls, don't you *see* how normal it all is? Daily duties, fun, all crowned with service for your dear Master! Don't let any one of us be slackers this year of all years. Our aim in the Five Year Program this year is 2,200 Young Women's Societies. As I write this, August 27, we have 1,860 Guild chapters, so see we must keep busy and make a "drive" for new chapters in every state and association.

In September MISSIONS you will find

our New Point Standard, and I hope you are all going to work on that. Later we shall announce some plan for honorable mention on the attainment of points. You see you simply cannot exist without MISSIONS, if you wish to keep up to date on W. W. G. I have inserted also two clippings from the "Missionary Review of the World" because I want you to form a habit of going to your Public Library every month, to read that magazine which will thrill you with its message from many lands besides our own, and from all denominations.

I haven't space to tell about the summer conferences at Chambersburg and Northfield, but they were just as inspiring as those Miss Crissman tells about in her message to you this month. I was particularly impressed with the number of girls who are seriously considering their obligation to those other sheep which are not of this fold. Won't some of you help the Good Shepherd find his lost ones?

*Faithfully Yours,
Alma J. Hoke.*

200 Bryant St., Buffalo, N. Y.

Good News from Kokomo, Indiana

Chapter 106

Five of our W. W. G. girls have given themselves to be missionaries. They are such lovely girls, and I am sure will do a great work. Two have college education, and three are finishing high school. We are so proud of them, and feel, as a circle, that our prayers have been answered.

We have met our apportionment of \$30, sent two Christmas boxes to Mrs. Bonsfield in Ching, China, and helped with our city settlement work, which has grown to such an extent that a mission worker, a "Miss Kohls" of Chicago, has been engaged to conduct and help finance the work.

The Reading Contest Again!

In July MISSIONS I outlined the new Reading Course for our W. W. G. for this year and gave a list of books from which a selection might be made. You know it is a woman's privilege to change her mind,

and, being a true feminine, I have exercised that privilege and have changed the *conditions* of the contest, from *seven* books to *five*. There are several reasons for this, only two of which I mention. First, not a single chapter qualified last year for the picture that was offered; second, many wiser heads than mine thought seven books too many to require. Then I have had some letters which showed that it was not clearly understood, some even thinking the complete list was to be read, so now let me state it again, and then if it is not clear, please write me personally.

From the list of books given in July MISSIONS, W. W. G. Department, page 553, *choose any five* which will include two on Home Missions, two on Foreign Missions, and one inspirational. If you prefer to substitute others, that is permissible so long as they conform to the above division. Every chapter in which every member reads *five* books before *March 15, 1918*, will receive a picture of Hofmann's "Head of Christ." Surely that is an easy task, and I see no reason why we should not have hundreds of chapters claiming the reward of merit.

The following idea of a ladder for keeping the record was one of Mrs. Cronk's clever suggestions at Northfield, and I think it great, and so pass it on.

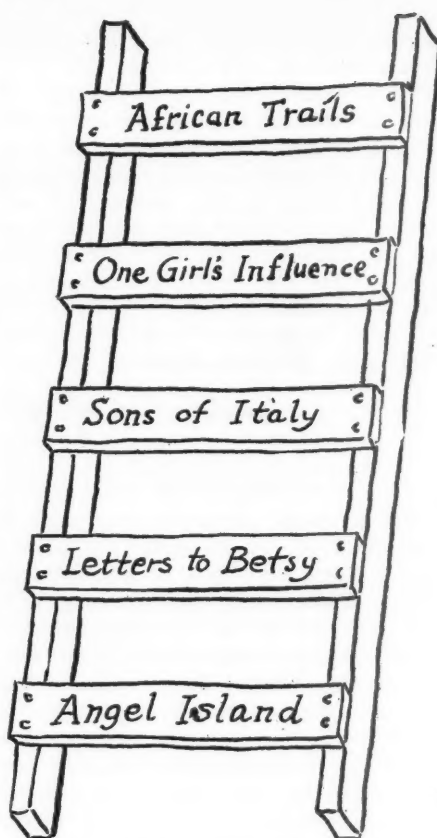
Make the long pieces of heavy cardboard, or small curtain poles, and the rungs of card board, on each of which is printed the name of a book. As soon as any girl reads one of the books, a card bearing her name is hung over that rung. Have as many rungs as you choose, and let us all begin to scramble hard to climb the whole length of the ladder. Can't you imagine a ladder with every rung full of cards. Let me hear how it works.

A Correction!

In July MISSIONS I misquoted the price of "Quid Quo," the new missionary game of the Foreign Society, and I take this opportunity to make my peace with the Publisher by saying that the price is 35c. straight.

We can do it if we will. — *The Men of the Haystack.*

We can do it and we will. — *Samuel B. Capen.*



College Girls in Peking

The new home of the North China Union Woman's College is in the old ducal residence known as T'ungfu. It is in the east city of Peking, only a few hundred yards from the American Board Mission.

In the main ducal residence are four quadrangles with several fine old Chinese buildings, which, if the college had one hundred pupils, would still provide a chapel and assembly room, a museum and library, all lecture rooms needed, except for science, and also homes for eight or ten foreign teachers. This leaves, as the immediate needs of the college, student dormitories, a large science building with suitable laboratories and provision for musical and household science departments. At present two buildings needed for lecture halls are being used as dormitories. There have been thirty-six students doing full college work this year, besides nine others taking part work.

"Whatsoever He saith unto you, do it."

Do it Gladly!
Do it Thoroughly!
Do it Prayerfully!
Do it Now!!

Guild "Class Day" Exercises

Can you older W. W. G. girls think back a few years to the time when you were graduated either from high school or college? Do you remember the day you enjoyed the most of all the days in that happy time? I know you younger Guild girls are looking forward with delight to the time when your class will be graduating and your "Class Day" will come. Now I wonder how many of you ever heard of a "Class Day" without a "class"? Quite a new species, isn't it? Well that is what took place at Berkeley, California, at the South Pacific District annual meeting. In every way that was possible the program of a "Class Day" was carried out. The exercises began with a processional of World Wide Guild girls singing, "Holy is the Lord." Then a psalm was read from the "Guild Guide Book" and the Lord's Prayer recited in unison. Next came the "Guild History," read by our historian, Miss Elizabeth Collins. This was written in the form of a fairy tale and was, as its name indicates, the story of the birth and short life of our Princess, World Wide Guild. Of course there was a "Guild Prophecy," read by Miss Helen Hobart. What "Class Day" is complete without a prophecy? This was supposed to be an article, taken from the *Pacific Baptist* in the year 1935, which reported the progress of the Guild and the fate of the prominent workers after twenty-two years. The hilarity ran high during this part of the program. Following the prophecy, the girls sang the "Guild Song," "Go Forward, Daughters of the King." Next came the "stunt" of the evening, entitled, "The Winning of Miss Philathea." This was a clever little comedy in which the hand of charming "Miss Philathea" is sought by the gallant "Sir W. W. G." Of course the villain, "Anti Missions," would not let her niece have anything to do with the "newcomer." "They didn't

do that when she was a girl." In despair the two young people eloped and sought the State Secretary, who duly united them, pronouncing Miss Philathea, after she had promised to fulfil all requirements, a chapter of the World Wide Guild. Thereupon "Anti" comes in in a great rage, but ends by blessing them both. "Moral, — Go thou and do likewise." After this the awarding of Honors was given by the District Leader, Miss Genevra Brunner.

During the winter a contest has been carried on between the chapters of the District for greater efficiency. There was great excitement and the race was close, but it was with pleasure that the Leader was able to present the banner to the chapter at Ontario. The girls had read 100 books, had an attendance of over two-thirds of their membership at each meeting, had added 25 new members, and made a splendid record along other lines. We are proud of Ontario and the other chapters that did well also. Then four girls, dressed in white with blue sashes over their shoulders and crowns on their heads, sent up balloons on which were indicated the number of chapters in the state which each girl represented. The program closed with an address by Dr. Catherine Mabie of Africa and a recessional by the girls. Whether the evening was interesting and helpful, you may judge for yourself. — *Genevra Brunner*, District Leader.

China — New and Old

The Governor of Shantung has forbidden parents to bind the feet of their daughters in future. Any girls between the ages of 14 and 18, whose feet are already bound, will be compelled to unbind them again, and parents will be severely punished if caught binding their daughters' feet in future.

Chinese ladies are coming to the fore as lecturers and organizers; a Mrs. Li, Mrs. Wan, and Mrs. Chang have just formed a "Three Virtue Society" which meets once a month in Shanghai, with over 100 members are enrolled.

It is also interesting to notice Chinese ladies accompanying their husbands on the hills walking side by side and not in the rear as the old China is advancing. — *Miss. Review of World.*

TIDINGS

CONDUCTED BY JANE MAYNARD

The Great Conquest

"*March in to possess the land in the name of the Master!*" How often during the year has the great Conquest Program thrilled the women of America who have caught the vision of "Christ in Every Home"! They recognized it as a mighty plan, learned from the Children of Israel who marched under the banners of the Lord many years ago. It was a program born while all the world was filled with the spirit of war and it had its growth as the Land of Promise herself was taking up the sword on the side of the right, until today in the light of the world crisis the Conquest Program has taken on even more greatness and has become a part of a large whole.

Results?

The first of October brings the close of the first half of the year. After the calm of the summer and before the winter campaign begins, one may pause to consider. What has six months of the Conquest Program accomplished and what are the plans for the last half of the year?

Of much of that which has been accomplished no tangible results can be shown. There is no doubt that women throughout the country have grasped the significance of "going in to possess the land for Christ," have felt their love for missions grow deeper, have resolved to serve the cause with more devotion, to give more freely and to pray more earnestly. They have learned that they could knit sweaters and make bandages for the Red Cross and at the same time continue to pack barrels for Mather School and cut quilt blocks for their Indian sisters; in other words, they have learned that war means the pursuing of new activities with no cessation of the

old, the two being made possible through the spirit of sacrifice. Everywhere the women of America are awaking to a realization of the country's needs and are giving of their best.

"Figures"

The greatest tangible result is to be found in the books of the treasurer. A careful study of these might well produce discouragement were it not for the well known spirit of Baptist women who are sure to grasp the significance of low figures *plus* the possibility of six months of hard work before the close of the year. This year the Society must have \$208,000 from the churches to meet the apportionment; each quarter of the year must bring \$52,000 from that source. At the close of this second quarter churches should have sent in \$104,000; at this writing the books show receipts from churches to be \$32,192.58, an amount at the end of the second quarter *less* than the amount which should have come at the end of the first. Between now and March 31st \$175,807.42 must come from churches, Sunday schools and Young Peoples' Societies.

Last year the Ruby Celebration sent gifts from individuals far beyond the \$40,000 mark. At this writing \$1,325.60 has been received from individuals, leaving \$33,674.40 to be raised before the end of the year. Surely Baptist women will not be willing to rest on their laurels.

One point concerning the finances of a missionary society is not generally known; because of the lack of money on hand the salaries of the missionaries must be paid from borrowed funds. Because of war conditions 1 to 1½ per cent. more interest must be paid on borrowed funds than here-

tofore. This means that part of what might be spent in mission work on the fields must be spent in paying interest. The one means to correct this condition is the prompt payment of quarterly apportionments each quarter. "A penny saved is a penny earned."

Mobilization Week

One of the great advance plans of the Baptist denomination this fall is Mobilization Week, October 28th to November 4th. It is the answer of the denomination to the call of war. It means that the church has recognized its relation to the world crisis. It means that every Christian woman must give her entire service, must make the greatest sacrifice that it is given her to make for the love of the Master, even as others are doing for the love of country and the advance of the race. It means that the church is preparing to meet its missionary obligation, which the war has made greater than ever heretofore. It means both doing new and timely things which the war has made necessary and also attacking with new energy and resolution the things which are a part of the duty of every church member: service, prayer, financial support and aid of those who are preparing for life service for Christ. *"The present world outlook emphasizes the need for Christ. It is ours to give Him to the world."*

A Mobilization Pageant

Plans for the great week are not yet fully made. The inevitable demand for material has been anticipated, however, and in the following pages Mrs. Aitchison has furnished an outline for a most interesting pageant, especially adapted to the idea of Mobilization Week. The material to be used therein is for the most part familiar and easily obtainable. It is exactly the sort of thing to furnish a recruiting call to the churches.

The Sunday School Drive

The Italians are to be in our midst, that is, if interested leaders will give them room. They are to form the subject of the Sunday-school campaign this fall. Perhaps in no year before has there been a more fascinating subject. The development of

the missionary spirit in the Sunday-school must of necessity be retarded if the home and foreign mission periods are not both observed. The material has been so thoroughly prepared that it takes but little effort on the part of the leaders to introduce it into the regular opening exercises. Full description of the material was made in the September issue of *Tidings* and is listed in the last pages of this issue. *Send to headquarters for it at once!* Don't allow your Sunday-school to miss this opportunity because you are indifferent.

HERE AND THERE

Miss Charlotte French, who works among the Italians of New Haven, writes: "What is to be our attitude toward the immigrants of one country, our next-door neighbors? God has sent 15,000,000 of them to us because He wants them helped and saved, and He can't save them except through you and me. Should we not be willing to give more of our service, our money and our prayers—yes, our love and friendship—to help save these 'happy-hearted children of Italy' who are so responsive to the teachings of Jesus Christ?"

Miss Bessie Smith writes: "There are about 5,000 Italians in Lynn. Until a year ago no religious work had been done among them and the majority of the men have drifted into anarchy and socialism. There is no Italian Roman Catholic work in Lynn, and very few Italians attend mass at the Irish Roman Catholic Church. Some of them are very friendly toward evangelism and have expressed their appreciation of the work accomplished by Protestantism in their own country, as well as of what they have already observed in America."

"A few weeks ago" writes Miss Ethel Downs-brough, in Philadelphia, "our pastor conducted a service in a new Italian mission. He asked the 50 or more adults who were there how many of them had a Bible or any part of a Bible in English or Italian, Roman Catholic or Protestant. Not one hand was raised. This was in a town near Philadelphia, and the same conditions prevail here as well; nor do the majority attend the Roman Catholic Church. One of the priests told our pastor that only five per cent. of the 200,000 Italians in Philadelphia attend." Surely that is a needy field.

Miss Anna Nielson wrote, soon after her arrival at the Auberry field, "One of the things that has especially impressed me is the prayer-meetings; they are truly spiritual and inspiring. Nearly all the Indians take part in prayer, and might put our white churches to shame."

MESSAGES FROM MISSIONARIES

Concerning the Children of Italy

Thomas, aged five, is the friend of everybody in the Sunday-school. He is a tiny lad and can speak "American." Seldom is the mission open but Thomas is present. Regardless of his sex, he is a member of all of the girls' classes. Everybody loves him. Here is his version of the story of Christ and the money-changers: "Ah, sure, I know that. That's Jesus" (pointing to the picture). "An' them're store men. They want to sell birds in church. Jesus said, 'Get out o' here. This ain't no store. This is a church.' In church we sing an' talk about Jesus an' we pray. That's what."

Filomena has been coming to our mission for some time but always against her husband's wish. A year ago she wanted to be baptized but he objected. This year she was sure it was God's will for her to be baptized and the ordinance was performed. Recently her husband forbade her to come to the mission again. She said, "I

will go anyway." He replied in anger that he would kill her. She said, "I will be glad to die for my church and my Jesus. Then I can see Jesus quick." After many words he threatened to break her arms and legs. "Well," said she, "I will lie in bed three or four months but when I am better, I will go to the mission again." No such thing has happened yet and Filomena continues to worship Christ according to the dictates of her conscience.

The following is taken from the paper of an eleven-year-old girl in my Bible class:

Perpetua was a young married woman and had one child. Her husband was not a Christian, but she was. After a while they caught her and put her in a dungeon and was driven down by ropes. Every afternoon they let her up and she nursed the baby. At last the time came when she had to be brought before the court. When she was brought before the court they asked her, saying, "Who will you worship, Diana or Christ?" She said Christ all the time, until



LITTLE SONS AND DAUGHTERS OF ITALY

at last they said they would whip her father and then she would probably turn, but she did not. Then they said "Well, we shall have to kill her." When she was brought near the man that stabbed the Christians he made a sigh and closed his eyes and stabbed her. She died for Christ.—Miss Lydia M. Nichols, missionary among the Italians, Lawrence, Mass.

Buds of Promise

Señorita Victoria and Inez Rodriguez are the daughters of Christian parents and members of the Baptist Church at Chalchuapa, El Salvador. Victoria, eighteen



VICTORIA AND INEZ RODRIGUEZ

years of age, is a strong, capable young girl of cheerful disposition and very intelligent and ambitious. She has had a thorough Christian experience and now wants to dedicate her life to the service of the Master and has chosen nursing as the means. We have found that her preliminary education is sufficient and she needs only three years of hospital training to complete her preparation. In the Presbyterian Hospital in Guatamala girls are trained at no expense except during

the first three months of probation, when they have to provide their own clothes and spending money. We feel that this would be a great opportunity for Victoria and that she would later be of inestimable help to us in our Baptist work in Central America.

Inez is sixteen and very bright. She has spent one year in the Presbyterian Girls' Boarding School in Guatamala and is making splendid progress. She is of a studious nature, yet amiable and sunny and a great lover of children. In talking with the dean of the school we learned that there was no reason why Inez should not make us a valuable worker, either as teacher or missionary. She stands high in all her studies, has been faithful in performing her domestic duties, and her Christian life has been noticeably deepening during the last year. It will be necessary for Inez to study two more years in the school where she is at present, taking one year to complete the regular course and another for normal work. The cost of this education is \$10 (in gold) per month for ten months of the year.

Shall we not give to these two girls the opportunity they need and long for, and by doing so prepare native workers equipped to meet the needs of this great field of service—Central America?—Miss May Covington, missionary in El Salvador, C. A.

A Stimulus to Sacrifice

This past week Nashville was called upon to give \$150,000 as its share in the Red Cross fund. About the middle of the week, when it seemed that this sum would not be reached, the colored people were asked to share in the effort. At the end of two days' they reported \$700 as the amount which they had raised. This gave such an inspiration to the white people that they said, "If the colored people can give that amount out of their poverty, we can surely go far beyond \$150,000." And they have. This sacrifice for the Red Cross and the sacrifices made by the colored Baptist through the Ruby Anniversary celebration for Sister Moore ought to stimulate us in our continued support of this much needed work.—Miss Ada F. Morgan, Superintendent of the Fireside Schools, Nashville, Tenn.



Miss Waidman's School at Camaguey, Cuba

Coming Cuba

School began last September with many things to cheer us, among them the coming of our folding organ, the kind gift of Miss Margaret Carstens of Carrollton, Ill. We have used it daily in our school and in our missionary and cottage meetings and have enjoyed it more than we are able to say. The children took great pleasure in expressing their gratitude in little notes to the donor.

We have had two girls in the El Cristo College and are especially eager that one of them should return next year. Miss Young gives her credit for good deportment, progress and intelligence. She comes from one of our most interesting families. It consists of eight girls, three boys and an orphaned cousin, fourteen in all. Miss Haynes found one of the girls in her sewing-class and after a call upon the sweet-faced mother gained a promise

that the children might come to the Sunday school. It was not easy, for they were very Catholic in a very Catholic city. Now all but two young men are active, faithful members of the church and have positions of trust in the Sunday-school.

During the revolution news came that one son was killed in the hills, whither he and his brothers had fled. For months the family hoped against hope that the news was false and continued to come to the meetings until it was found to be true, when they felt they must needs remain at home until they were able to purchase suitable mourning; for ten women, who spend day and night sewing on men's clothing to earn enough to keep body and soul together, this was no small expense. The poor mother has been in the house for five months, coming to service only once during that time. This is but one of many sad cases of loss of life and property; it

is small wonder that both parties desire American intervention.

We are especially interested in Teresa. For two years she longed to enter our school. Her parents have a fruit store two doors from us and she would come to look in at our windows longingly or linger about the doorway. At last her parents consented to allow her to attend and she entered last January. Teresa was nine years of age and did not even know the alphabet nor how to write her own name. She had been sent to convent schools as a charity pupil and no attention had been given to her progress. Her mother had been too busy to keep her clothing neat or mended; consequently it was a very neglected little girl who came to us.

I told Teresa that if she made no progress the first month she could not come any longer, because only a stupid or lazy girl would not know how to read at nine. So milady fell to work at her task and before the end of May she could read half-way through the Reader in both Spanish and English, could write neatly and was in second-grade arithmetic! She especially loves to sing our hymns and school songs which she memorizes before any of the other pupils. She has even come to Sunday school once, so we have high hopes for her future progress, dear neglected child! — *Miss Isabel Waidman, missionary teacher in Camaguey, Cuba.*

"My Race"

I believe that my race are deeply indebted to the northern white people for the foundation they have laid during the years of our freedom for our spiritual and intellectual growth. But we have not advanced far enough yet to "paddle our own canoe"; there is still much poverty, ignorance and oppression to be overcome and we still need the help of a stronger race. The equipment and facilities in Negro schools in the south are far below the average of those of our white neighbors. In the rural district where the Negro is an indispensable asset there are no schools at all, or only those lasting from three to four months and taught by teachers so poorly paid that it is impossible for them to improve along scientific lines of study. Many children are kept at home because of poverty, and

their surroundings stifle any desire for education. I feel that one of the great tasks which face our missionaries is to create in the colored race a desire for knowledge and education. That is what I have tried to do as I have visited in the homes of my people. The compulsory education law will go into effect this year and the establishing of county training schools through the "Geneo Fund" will bring about better conditions. — *Mrs. Mattie D. Griggsby, missionary among the colored people Nashville, Tenn.*

"Something Sings"

Could you refrain from smiling even if it was Lent and half your children had gone to the Holy Rosary Church because of the show and parade of confirmation and first communion, if, when you had worked very hard to decorate the mission hall with lilies and other flowers, you overheard the following conversation:

"Isn't the Sunday-school pretty, Maggie? Do you think it is pretty, Maggie?"

"Oh, yes, I think it is lovely! It looks just like a cemetery."

And then the tremendous pathos of it! A knowledge of flowers based only on associations with death!

Entering a distressed home one day, a little girl of nine years came running in, saying, "I knew you were here. A girl told me an awful nice lady was at my house, so I knew it was you." She acted, as interpreter. "My mother says she likes to have you come because you make our baby happy. She stops crying and begins to smile. My mother says God will bless you and keep you well, for you are always doing good." Was the missionary pleased? Well, she knew that if she was thought an "awful nice lady," she had some chance of influencing these children. It is always through the children that the worker among the Italians knows that:

"In the mud and scum of things
There's always something, something
sings."

The something is the children and they make the missionary's heart sing, too! — *Miss Mary F. Densmore, missionary among the Italians, Bridgeport, Conn.*

BAPTIST MISSIONARY TRAINING SCHOOL

BY LILLIAN M. SOARES

BACK AGAIN

Another summer has gone. Autumn has come with its beauty of fulfilled promise in flower and fruit and grain. Students and workers are back again in the old familiar halls, which have been freshened and made ready for them under the efficient management of Mrs. Sherer, Mrs. Libbey and Miss Beck.

We miss the dear girls who left us last June. Our prayers do follow them. We welcome back the old girls and greet the new ones eagerly with a prayer in our hearts that B. M. T. S. may be all that their ideals have pictured.

THE ANNUAL LEADERSHIP INSTITUTE

Dr. Behan has most admirably installed a "Leadership Institute" which celebrated its third birthday Sept. 18-20. It has taken its place as one of the established good things to be had at the School. The keynote of the program this year was "The Message of Christianity." To this conference are summoned not only the students of the Training School but the W. W. G.'s and B. Y. P. U.'s of Chicago and vicinity. A reception given by the faculty fitly closes the four days of conference, inspiration and prayer. We give the fine program:

THE PROGRAM

TUESDAY

- 10.00. "The Bible and Evangelism," F. E. R. Miller, pastor Elgin First Baptist Church.
- 11.00. "The Message of Christianity, — God," F. L. Anderson, Supt. Chicago Baptist Executive Council.
- 2.30. "The Message of Christianity, — Jesus," F. L. Anderson.
- 3.30. Missionary Hour, conducted by Miss Alma J. Noble, Executive Secretary World Wide Guide.

WEDNESDAY

- 10.00. "The Bible and Evangelism," F. E. R. Miller.

- 11.00. "The Message of Christianity, — The Holy Spirit," J. M. Stifler, pastor Evanston First Baptist Church.
- 2.30. "The Message of Christianity — The Bible" J. M. Stifler.
- 3.30. Missionary Hour, conducted by Miss Alma J. Noble.

THURSDAY

- 10.00. "The Bible and Evangelism," F. E. R. Miller.
- 11.00. "The Message of Christianity, — Man," Floyd H. Adams, pastor First Baptist Church, Hammond, Indiana.
- 2.30. "The Message of Christianity, — Sin," Floyd H. Adams.
- 3.30. Missionary Hour, conducted by Miss Noble.

FRIDAY

- 10.00. "The Bible and Evangelism," F. E. R. Miller.
- 11.00. "The Message of Christianity, — Salvation," C. D. Gray, Editor "Baptist Standard," Chicago.
- 2.30. "The Message of Christianity, — Immortality," C. D. Gray.
- 3.30. Missionary Hour, conducted by Miss Noble.
- 7.30. Training School Reception.

AN ADDITION

The faculty welcomes to its ranks Miss James, a specialist in Religious Education, who will give courses on the organization of the Sunday-school, Child Psychology and story-telling. She took her M.A. in Religious Education at the University of Chicago and is now engaged in the organization of District Sunday-school surveys under the Cook County Association. She is a young woman of fine Christian spirit and culture.

WANT ADS

Congress tells us to can.
 President Wilson tells us to can.
 But B. M. T. S. can't can.
 Won't you can for us?
 We can furnish cans,
 If you can fill cans.

Prayer and pains, through faith in Jesus Christ, will do anything. — *John Eliot (on last page of his Indian Grammar).*



MARY E. GODDEN KINDERGARTEN, BROOKLYN, N. Y.

THE OPEN FORUM OF METHODS

BY ESTELLA S. AITCHISON

AMERICA AND LIBERTY

A MOBILIZATION PAGEANT

The following excellent dramatic exercise was written by Mrs. Grace Coleman Lathrop, of Brookline, and given under her direction in "The Dell" at Sagamore Beach, Mass., at the Colony Day celebration on August 11. While originally patriotic only, it requires but slight changes to link it up splendidly with missions and make it a telling appeal by the local mission circles during Mobilization Week, or a popular and illuminating presentation of the theme of *Missionary Milestones*. For the latter purpose (which may easily be combined with the former) it may be used as a dramatic preview preparatory to the study of the book, or serve as a grand review of the whole when class or popular programs are completed.

No revision of Mrs. Lathrop's outline is herein made except the addition of the starred (*) paragraph to serve as a missionary link; but further adaptations for Mobilization Week or *Missionary Milestones* can easily be made.

In all the episodes of Part I, the theme is maintained by costume-readings of the literary selections indicated, interspersed with patriotic music and an occasional tableau. In Part II, brief original sketches were supplied the various characters indicated, the participants being dressed in the national costumes or in white draped with patriotic colors, each bearing the flag of her own country. At the climax, the Spirit of Missions unfurls the Christian Peace Flag, all other banners being dropped slightly into subordination as performers and audience break out as it were spontaneously into the International Anthem.

PART I

THE GROWTH OF LIBERTY IN AMERICA

First Episode: Primitive America.

- (A) Selections from Hiawatha
- (B) Indian Lullaby

Second Episode: The New Continent

- (A) Columbus.....Joaquin Miller

Third Episode: Founding of the Nation

- (A) The Emigration of the Pilgrim Fathers
Edward Everett

- (B) Signing the Compact on the *Mayflower*
(acted as read)

- (C) The Landing of the Pilgrim Fathers in
New England.....Mrs. Hemans

- (D) Hymn by Audience: O God, Beneath
Thy Guiding Hand

Fourth Episode: Birth of the Republic

- (A) Declaration of Independence

- (B) The Character of Washington
Thomas Jefferson

- (C) Selections from Washington's Farewell
Address

Fifth Episode: Salvation of the Republic

- (A) Lincoln.....Carl Schurz

- (B) Singing of Negro Melodies

- (C) Gettysburg Oration.....Lincoln

- (D) Selection from Lincoln's Second In-
augural Address

- (E) Singing by Audience: We are Coming,
Father Abraham

PART II

THE WORLD—STRUGGLE FOR LIBERTY

- (A) The Appeal of the Small Nations (Strains
of national airs played or sung as each
enters)

Belgium
Poland
Serbia
Armenia

- (B) The Response of the Great Nations (The
Spirit of the Allies speaks for each as
they enter, one by one, to strains of
national airs.

France
Great Britain
Italy
Japan
Roumania, Portugal, etc.
Russia

- (C) America Joins the Allies

The Spirit of America responds and calls on
her children to help. (They appear in the fol-
lowing groups, the italicized one in each group
speaking briefly for all his fellows.)

1. *Soldier*, Sailor, Aviator
2. *Doctor*, Nurse, Chauffeur
3. *Farmer*
4. *Business Man*
5. *Housewife*

* (D) The Spirit of Missions Appeals for the
Higher Patriotism:—"I have seen Christian
men and women from all over this 'Blessed
Land of Room Enough' responding loyally
to the appeal of the world's great need. It

remains for me to interpret that call in its inner-
most meaning; to reveal to you the very heart
and soul of the essential need. *The world needs
Christ*—no new evolution of philosophy or
ethics, no grafting of higher *Kultur*, but the
spirit of the Christ of Galilee. With govern-
ments actuated by the principles of the Sermon
on the Mount and peoples filled with the gospel
message, this unspeakable war would never
have been possible. In place of national egotism
and ambition masquerading as patriotism there
must come the highest possible interpretation
of patriotism—Missions. Before this conflict
shall end in lasting peace, there must be a new
birth, not only for the Oppressor but for all the
Oppressed—aye, even our own beloved America
must heed the call to repentance and remission
of national sins.

This is the Hour of Opportunity. This is the
Day of World Salvation. *Rise in your night,
Christian men, women and children of America.
Mobilize all your forces. Rally to your country's
call, and hear in it God's call to your utmost
missionary endeavor, that in making the world
safe for democracy you may above all else make it
the Highway of the Prince of Peace.*

(E) Singing by audience and performers of
International Hymn, "Mine eyes have seen the
glory of the coming of the Lord."



Field Notes

"The Russian community in Los Angeles
has been stirred as never before," writes Miss
Emma L. Miller. "A great mass meeting was
held to celebrate the freedom of Russia. I
heard at this meeting men and women of a
dozen nationalities vying with each other in
congratulations. While these notes of rejoicing
are reverberating the world around, we look again
at our Malakan Russian Community here and
wish for these, the most unprogressive of the
Russians, a larger freedom of thought and life
and a mind open to the progress of the truth."

Miss Jennie S. Jerf, among the Scandinavians
of New York City, writes: "Imagine a home of
twelve children of whom only two have ever
attended Sunday-school! Why? Because the
income was too small to provide the necessary
clothing. By giving a little help we have five
of them with us. Who can tell what heavenly
seed may be sown in the hearts of little Peter,
James and Harry? Perhaps some day they will
preach the glad tidings to multitudes. Who
can tell?"

Miss Enid P. Johnson writes that over 200
little Chinese have heard the story of Jesus in
the Baptist Mission School of San Francisco
during the past year.

Miss Grace Bond, a trained nurse and mis-
sionary among the Indians, writes: "The old
medicine men and the medicine women are a
menace to the people. If they could be done
away with and the people made to understand,
it would be a great blessing."

Prayer Calendar

Oct. 1. — Miss Ida Knudsen, missionary among the Scandinavians, 861 4th Ave., Brooklyn, N.Y.

Oct. 6. — Miss Florence Walter, missionary teacher among the negroes, National Training School for women and girls, Lincoln Heights, Washington, D. C. Miss Anna Kvamme, missionary among the mining population, Carneyville, Wyo.

Oct. 7. — Miss Elizabeth M. Snagg, missionary among the Italians and Jews, 504 Broadway, Camden, N. J.

Oct. 9. — Mrs. Carrie Belle McQueen, missionary among the negroes, 718 Smith St., Birmingham, Ala.

Oct. 10. — Miss Lillian Genrich, missionary among the Mexicans, 6a de Humboldt, No. 8, Puebla, Puebla, Mexico.

Oct. 12. — Miss Nina Burch, missionary among the Italians and Jews, 408 E. 8th St., Portland, Ore.

Oct. 15. — Miss Margaret Renshaw, teacher among the Cubans, Iglesia Bautista, Bayamo, Cuba.

Oct. 18. — Mrs. Maria Kenney, missionary teacher among the negroes, Roger Williams University, Nashville, Tenn. Miss Margaret Taylor, missionary among the Italians and Jews, 1473 Pacific St., Brooklyn, N. Y.

Oct. 19. — Miss Laura K. Dresser, missionary in Porto Rico, 3 Bertoli St., Ponce, P. R.

Oct. 20. — Miss Mary Moody, missionary among the Indians, Polacca, Arizona.

Oct. 21. — Miss Ida Ross, missionary among the Slavs, 86 Williams St., Hammond, Indiana.

Oct. 22. — Mrs. Nellie L. Bishop, missionary among the negroes, 11 E. St., Chattanooga, Tenn.

Oct. 23. — Miss Frieda Dressel, general missionary, 812 W. 2d South St., Salt Lake City, Utah. Miss Grace I. Bowes, missionary teacher among the negroes, Hartshorn Memorial College, Richmond, Va.

Oct. 24. — Miss Lounette Curnalia, missionary teacher among the negroes, Mather School, Beaufort, S. C. Mrs. Henrietta C. Evans, missionary teacher among the negroes, Waters Normal Institute, Winton, N. C.

Oct. 25. — Miss Ida Schofield, retired, Burbank, Cal. Miss Carrie E. Waugh, retired, 138 Eagle St., Utica, N. Y.

Oct. 26. — Miss Maggie Howell, missionary among the Cubans, Box 145, Guantanamo, Cuba.

Oct. 27. — Miss Sarah A. Blocker, missionary teacher among the negroes, Florida Baptist Academy, Jacksonville, Fla.

Oct. 28. — Miss Gertrude R. Anderson, missionary teacher among the negroes, Spelman Seminary, Atlanta, Ga.

Oct. 29. — Miss Carrie A. Hunt, missionary teacher among the negroes, Mather School, Beaufort, S. C.

Oct. 30. — Miss Ruth Chamberlin, missionary nurse, Ponce, Porto Rico. Mrs. Anna Klawnsen, missionary among the Slavs, Binghamton, New York.

Nov. 1. — Miss Anna Gustafson, missionary among the Scandinavians, 3246 Penn Ave., Kansas City, Missouri. Miss Augusta Jordan, city missionary, 401 Orchard St., Milwaukee.

Nov. 2. — Mrs. Edith Sturgill, city missionary, 3633 S. 23d Ave., Omaha, Neb.

Nov. 3. — Miss Rachel Corbo, missionary among the Italians and Jews, 123 Newark St., Newark, N. J.

Nov. 4. — Miss Berenice Ashley, missionary teacher among the negroes, Spelman Seminary, Atlanta, Ga.

Nov. 5. — Miss Anna Nelson, missionary among the Indians, Toreva, Arizona.

The Italian Campaign Now On!

Is your Sunday-school mobilized for the drive of the winter? This is the last call for recruits. Send at once for adequate equipment to the Literature Department, 2969 Vernon Ave., Chicago, Ill.

The following material for the Sunday-School Campaign will be sent free:

1. The Italian Picture Stories. A series of six pictures, 12 x 15, showing Italian child life and illustrating six stories for primary children.

2. A set of stories for the main school, short and adapted for interpolation into the regular program.

3. Suggestions for a Christmas program which gives a résumé of the preceding campaign and may be used with the regular Christmas program. Souvenir programs furnished for the entire school.

4. Collection envelopes in white and blue with a bambino designed thereon.

Supplementary material may be obtained as follows:

1. *Giovanni*, Italian stories for Juniors. . . . \$0.30

2. Manual for *Giovanni*, containing suggestions for hand work, additional reading, services to the Italians in this country, etc. An inexpensive edition.

3. Picture sheet on the Italians, containing about 35 pictures illustrating the Italian stories for Juniors and ready to be cut out and mounted in note books or on posters.10

In quantities to Boards.07

4. *Sons of Italy*, by Antonio Manganò

General material for the work of the fall:

Six Suggestive Programs by Mrs. S. T. Ford on

"The Conquest of the City" Free

Conquest Liberty Gifts, explaining the wherefore

and the how of individual gifts. Free

Conquest Gift Envelopes to hold the conquest

gifts. Free

Two new stories on the Italians, each.01

A Flower Story

Maria Gloria Stella

Legends and Folklore of the Iroquois Nation. .10

New Organizations

California — San Dimas; Los Angeles, Hoover St.

New York — W. Danby.

Oklahoma — Saddle Mountain (W. W. G.).

Utah — Provo (Pathfinders).

Wisconsin — North Freedom (W. W. G.).

A Look into Russia Today

Gregory Mason, who went to Russia as a special correspondent of the *Outlook*, writes most interestingly in that paper of "Russia Upside Down." He says Russia, which suffered so long from too much authority, now suffers from total lack of it. But this was written before dictatorial powers were conferred upon Acting Ruler Kerensky, Russia's strong man of hope. Mr. Mason tells of the singular instances of the entire reversal of things; of the release of all Siberian exiles; of analogies between Russia and Mexico; of Russian patriotism, courtesy and deference to women; of a good-natured anarchy displayed by a kindly and not cruel people. Here are some pertinent paragraphs:

No one can give an inclusive and entirely accurate picture of Russia today; the country is too large and too varied for that. A good deal of evidence can be found to support either a pessimistic or an optimistic view of Russia's future.

There is much that is amusingly childish in the present conduct of the Russian people. Today it is the *narod* (the people) which has come into its own. Naturally the *narod* is sometimes amusing in its determination to extend democracy. The red flag flies everywhere in Russian cities — on buildings which never flew any flag before and on the front of every street car in Petrograd. The great stone figure of Catherine the Great, who looks out onto the Nevsky Prospect from a park near the center of that long avenue of commerce and society, holds an absurd little red flag in her massive hand. The Imperial eagles have been ripped off the facades of all Government buildings in Russia, and in one city the American eagle before the American Consulate was draped in red to save him from the zealous *narod*, to whom all eagles look alike just now.

No one in Russia now may be addressed with any term which might convey the slightest meaning of social inferiority. Waiters must not be addressed as *chelaviek* (man), as formerly, but as *tavarisch* (comrade). So with porters, street-cleaners, and stevedores. An Anarchistic agitator from Paterson, New Jersey, who has accepted the free passage home extended

by the Government to all political exiles, addresses a general as *tavarisch*, and a Cabinet Minister uses the same term to a bootblack.

Of a company of working men, he says: They were smallish men, stooped and twisted, their faces pinched and bearing an expression which was partly hang-dog, partly malignant, and wholly irresponsible; a tremendous contrast to the healthy, boyish faces of the young soldiers and peasants from the country who watched them pass. They looked fit for any kind of mad, destructive orgy. Yet they seemed, somehow, not to blame for their appearance, which excited pity as well as fear in the onlooker. For the look which made them fearful was the stamp of industrialism, the mark of the beast which the factory had put upon their brows. You could not look at them and believe that even all its great benefits to society make industry worth while at such a cost in human material. It made you hope for a Henry Ford for Russia.

If there is a Terror, these industrials are the men who will make it, and the industrial situation is the weakest spot in weak Russia to-day; it is far worse than the demoralized military situation. All over Russia the workers are striking for impossible demands. Given one hundred or two hundred per cent. increase in wages, they have frequently asked for as much as five or six hundred. The result is that many factories have closed up; but sometimes the workers have forbidden this and tried to run the plants on a cooperative basis. The crisis is not yet past, and the workmen of Russia are still too drunk with their own "power" to be of much use to their harassed country. It is hard to make an accurate estimate of the extent to which industry is suffering, but the best guess, as formulated by the Russian press, seems to be that Russia's mills are running at only about thirty or forty per cent. of the activity which they were displaying before the Revolution.

At present the only considerable incitement to civil war comes from the I. W. W. of Russia. The greatest danger is that of disintegration.

Let us pray that Russia may become a truly free nation.

REMEMBER! A RELENTLESS PROGRAM OF FOOD CONSERVATION VITALIZED AND SUSTAINED BY MOTIVES THAT ARE BOTH RELIGIOUS AND HUMANITARIAN WILL BRING TO EVERY CHURCH PARTICIPATING DEFINITE ENRICHING SPIRITUAL RESULTS. THIS IS CHRISTIAN PATRIOTISM.

To
Embrace an ideal
 is futile
 unless you also
EVOLVE A PLAN
 and
ENLIST A FORCE.

Five Year Program Committee

The
Five Year Program
 is
 The Passion
 of Loyal Hearts
 Expressed in
Concrete Tokens of Love

Five Year Program Committee.

MAKE LARGE POSTERS TO HANG IN THE VESTRY

Five Year Program Day

THE CHURCH'S PROGRAM IN WAR TIME

BY SECRETARY P. H. J. LERRIGO

THE supreme gift of the Church to our nation at this time is Christian courage. It will maintain the morale of the fighting forces. It will uphold the President under his weight of responsibility. It will help Congress to enact right measures. It will nerve and inspire every national administrator. It will surround our boys with a defensive armor which moral evil cannot pierce. It will enable every one of us to bear manfully his part in the conflict.

But to impart this gift the spiritual life and activity of the church must reach high-water mark in every department. We must muster all our forces in personality, possessions and prayer-power. This means making a re-study of the church life in the light of the present situation, and the adoption of a definite program of service which we will carry out relentlessly and unremittingly through the long and perhaps increasingly trying months of the year.

FIVE YEAR PROGRAM DAY, October 28th, 1917, is the day when churches all over the land will be planning for themselves a program of service. Every church should put itself on record as to the results it hopes to achieve during the year. Let us all determine to make definite progress in a definite direction. There are six decisions which should be made by every church:

1. What you will do in the national service.
2. What your evangelistic aim will be.
3. What Community service you will undertake.
4. What you will do to encourage your young people to seek higher education.
5. What you will do to educate your church in the World Kingdom enterprise.
6. What advance you will make in missionary giving.

Have the courage to record your decisions and check up your progress.

PUT THE PASSION OF YOUR SOUL BACK OF A PROGRAM OF SERVICE

Mobilization Week

Mobilization Week follows Five Year Program Day—October 28th to November 4th, 1917. The whole world is tense with activity—the church dare be no less earnest. The call of our country elicits an abandon of self-sacrifice in many quarters—the church must outplace every other agency in loyalty to the principles of justice and humanity. A victory of an economic and political character only would be defective—the church must infuse the Christian element into victory.

How can we do it? Only by recognizing that an unparalleled situation calls for unparalleled measures. The church must mobilize. The world-crisis must be met by an utter self-giving upon the part of every member of every church throughout the land. Utilize Mobilization Week to mobilize your church for aggressive service.

WHY MOBILIZE THE CHURCH?

- Because the world crisis calls insistently for the message of our Master.
- Because half measures and partial service are inadequate to the present need.
- Because religion should not be less sacrificial than patriotism.
- Because the time induces serious thought and prepares men for Christ.
- Because the war is enlarging every missionary obligation.

HOW MOBILIZE THE CHURCH

- A. Put *New Vigor* into every *Regular Endeavor*
 1. By reaching friends and relatives who are on the fringe of the church life with the evangelistic message.
 2. By enlisting the *personal service* of every member. Prepare an enlistment card and ask every member to volunteer for some specific service.
 3. By enrolling all the women of the church in organized mission circles.
 4. By projecting the *prayer power* of every member into world fields. Prepare a monthly prayer list for the use of members.
 5. By eliciting the *financial support* of every member. Plan an Every Member Canvass and ask every member to restudy his giving in view of the startling world need.
 6. By recruiting some for *life service* in the ministry at home or on the foreign field. Present the claims of Christ for life service to your young people and help them to secure adequate training.
 7. By securing every member as a subscriber to Missions and a denominational weekly.

B. Do the Unusual Thing for an Unusual Time

1. Organize for participation in every form of war relief, food conservation, and Red Cross work.
2. Introduce definite prayer plans to give spiritual support to our soldiers and sailors and to the missionaries at the front.
3. Ask your church voluntarily to add the 15 per cent. missionary increase to its apportionments, and individuals to make a worth while sacrificial gift which may be designated by the giver to any of our missionary enterprises. Do not let these gifts interfere with your regular contributions.
4. Conduct a Fellowship Visitation for the special purpose of enlisting members who are not at present engaged in any definite form of service. A visitation with no financial solicitation.



A large Mobilization Poster has been prepared bearing the American and Christian flags printed in the national colors. If your church has not received one of them, together with the Mobilization leaflet, write to your District Secretary.

MOBILIZE FOR THE MASTER

Mobilization Week, October 28 to November 4, 1917

**A Program that is Practical**

Brief extracts from a few of the many encouraging reports of last year's Five Year Program work.

Rev. J. S. Braker, D.D., Pastor of the First Church, Burlington, Vt., writes:

"Every feature of the Five Year Program is operative in the Burlington Church. The spiritual increment is not the full quota because of special evangelistic effort the preceding year. Being a University town, the educational goal is being met. The Every Member Canvass indicated a budget met. . . . We heartily, yea hilariously, believe in the Five Year Program and its practise."

From Rev. H. E. Hatchman, Pastor Roger Williams Church, Providence, R. I.:

"Our Five Year Program Committee began in the fall to pray. All the year they met once a week with me to pray and consult together. Our Every Member Canvass covered all current obligations and special offerings have been most generous. The Committee felt that our quota of baptisms which should be 42 was the first and great point. We baptised 43 before Easter. One young man wants to study for the ministry, only last night a young woman asked me how she could start preparing herself for Christian work. A good beginning but in the fall we will start out to do this much and more also."

A Variety Page for You



The Moslem World Quarterly

"The Moslem World" was an outgrowth of the World Missionary Conference at Edinburgh in 1910. It was established to meet the demand for some periodical dealing especially with the conditions and needs of the 220,000,000 Mohammedans scattered throughout the world. The Quarterly has been under the able editorship of Dr. Samuel M. Zwemer, who went out as a missionary to Arabia in 1890, and has become the foremost American authority of Mohammedans and their religion. More than any other living man he has awakened the churches to a sense of the deep need of the Mohammedan for education and the blessings of the Gospel of Jesus Christ. He is now conducting a training school for missionaries to Moslems in Cairo, Egypt, and is actively engaged in missionary work among Mohammedans by his lectures, his newspaper evangelism and by his writings for Mohammedan readers. The Quarterly is the most authoritative and up-to-date study of Moslem beliefs and practices printed in the English language. Its price is \$1.25 a year, or 35 cents a copy. Subscriptions may be sent to The Missionary Review Publishing Co., 156 Fifth Ave., New York City, which has taken over the publication

All Honor to Them!

We are glad to find in the *Chicago Herald* this tribute to American missionaries:

One of the documents gathered by Lord Bryce in his investigation of the reports of Turkish atrocities in Armenia shows a group of American missionaries, doctors and nurses doing much to succor the helpless victims of Turkish brutality, binding up their wounds as best they could, affording refuge to many of the mutilated in the mission grounds, and, in some cases, themselves dying of pestilence.

It is well to have recorded in this striking manner the good deeds, the self-sacrifice and the unconscious heroism of the American missionaries under these circumstances. The missionary does not always get his

due. There is a tendency in the far East to ascribe a lot of the troubles in China to him.

The behavior of the American missionaries in Armenia does much to rebuke hasty and groundless depreciation. Men and women who aid the dying, succor the helpless and die themselves of pestilence in their work are real men and women—an honor to the country that sends them forth and a blessing, though doubtless often unperceived by the natives, to the country to which they are assigned.



State Convention Secretaries

Arizona — Rev. T. F. Courtney, Phoenix.
 California — Northern Convention, Rev. C. W. Brinsad, 15 Eucalyptus Road, Berkeley. Southern Convention, J. F. Watson, D.D., Los Angeles.
 Colorado — F. B. Palmer, 368 Gas & Electric Building, Denver.
 Connecticut — A. B. Coats, D.D., 722 Asylum Road, Hartford.
 Delaware — N. Dushane Cloward, Wilmington.
 District of Columbia — Rev. J. W. Many, Station H. R. 2, Washington.
 Idaho — Rev. W. H. Bowler, Boise.
 Illinois — E. P. Brand, D.D., Normal.
 Indiana — Rev. C. M. Dinsmore, 803 Occidental Building, Indianapolis.
 Iowa — S. E. Wilcox, D.D., 507 S. & L. Building, Des Moines.
 Kansas — Rev. J. T. Crawford, Parsons.
 Maine — I. B. Mower, D.D., Waterville.
 Massachusetts — H. A. Heath, D.D., Ford Building, Boston.
 Michigan — E. M. Lake, D.D., 536 East Michigan Avenue, Lansing.
 Minnesota — E. R. Pope, D.D., Minneapolis.
 Missouri — J. F. Jacobs, D.D., 115 East 31st Street, Kansas City.
 Montana — Rev. G. Clifford Cress, Lewistown.
 Nebraska — Rev. C. H. Bancroft, 3524 Lafayette Avenue, Omaha.
 Nevada — Rev. G. M. Gardner, Reno.
 New Hampshire — Rev. D. S. Jenks, Franklin.
 New Jersey — R. M. West, Newark.
 New York — Rev. E. B. Richmond, 23 East 26th Street, New York City.
 North Dakota — Rev. C. E. Tingley, Grand Forks.
 Ohio — T. F. Chambers, D.D., Granville.
 Oklahoma — F. M. McConnell, D.D., 132½ W. 2nd Street, Oklahoma City.
 Oregon — O. C. Wright, D.D., 405 Tilford Building, Portland.
 Pennsylvania — C. A. Soars, D.D., 1701 Chestnut Street, Philadelphia.
 Rhode Island — Rev. John Stewart, 406 Butler Exchange, Providence.
 South Dakota — Rev. S. P. Shaw, Ph.D., Sioux Falls.
 Utah — W. H. Bowler, D.D., Boise, Idaho.
 Vermont — W. A. Davison, D.D., Burlington.
 Washington — East and North Idaho Convention, Rev. A. H. Bailey, 539 Rookery Building, Spokane.
 Western Convention, Rev. J. H. Beaven, 323 New York Block, Seattle.
 West Virginia — Rev. L. B. Moore, Parkersburg.
 Wisconsin — D. W. Hulburt, D.D., 1717 Wells Street, Milwaukee.
 Wyoming — Rev. J. F. Blodgett, Casper.

MISSIONARY PROGRAM TOPICS FOR 1917

NOVEMBER. The Italian in America: What Can We Do for Him?

DECEMBER. Missionary Mile-stones.

NOVEMBER TOPIC: THE ITALIAN IN AMERICA—WHAT CAN HE DO FOR US?

PROGRAM BASED ON THE NEW BOOK BY PROF. MANGANO, "SONS OF ITALY," AND ON MATTER IN
THIS ISSUE OF "MISSIONS"

1. Have read as a dialog the "Interviewer and Interviewed," which brings out points in the "Sons of Italy." (See Page 667.)
2. Select from the chapter on the Italian in Italy the portions descriptive of the character, the musical qualities, the phases that contribute to a nation.
3. Consider the Italian as a worker, meeting the demands of labor in many lines. Bring out what the book has on this point.
4. Study the Italian contribution to religious life. Pick out the illustrated matter in "Tidings" and elsewhere in this issue. Also select passages from the book.

MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

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| <ol style="list-style-type: none"> 1. How many children has Mrs. Yin? 2. How many pictures did the Editor have to send to Bacone students? 3. Who is sometimes called the "traveling physician?" 4. "Religion is a life and not—" Finish the sentence. 5. What was the enrolment at Bethel Academy last year? 6. "We heard childish voices singing"—What? 7. Who gave the corner stone for the new church at Dickenson? 8. What is the population of Bassein, Burma? 9. Where were twenty-five soldiers sent to quell a disturbance led by a priest? 10. "Our waste would support—" Finish the sentence. | <ol style="list-style-type: none"> 11. What does a "Japanese saying" say Christianity is? 12. Who says, "The world has many religions; it has but one gospel"? 13. "Azert tetszek nekem is"—What language is that? 14. "How do you like our new—" what? 15. What did Hiram Bingham say? 16. How much must the Woman's Home Mission Society have from the churches to meet its apportionment? 17. "The keynote of the program was"—what? 18. What will an ounce of sugar saved each day per capita for a year add to the sugar supply? 19. Who is the author of "Manhood of the Master"? 20. What is the date of Five Year Program Day? |
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Family Feuds among the Chins

Mrs. A. E. Carson of Haka tells of a terrible tragedy nearby resulting from a blood feud between two families for ten years. A chief of one of these families some years ago went to collect taxes from the chief of the other, who refused to pay. The tax collector then kidnapped a member of the enemy's family and enslaved him until the money should be paid. This was finally done and the man released. The villagers then gave a feast in honor of the friendly settlement. The enemy chief and 27 followers were invited, accepted and joined in the festivities, after which they were divided into groups to be entertained for the night. Chief Boi Hrang alone was kept in the house of the entertaining chief. When all other guests had gone the executioner sounded his drum, the chief's wife dashed a glass of liquor in the guest's face, and men armed with knives fell upon him and hacked him to pieces. His followers were then taken, group by group, and killed in most fiendish ways. Recently the son of the murdered chief came of age, took a few men and attacked the enemy's village, killing seven and taking three captives, two young women and a boy, who were beheaded on his murdered father's grave. In their belief these sacrificed captives will become the chief's slaves in the next world. The young chief who thus avenged his father was for some time a pupil in our mission school, which made the tragedy real to the missionaries. This is the kind of civilization that we are trying to replace with Christianity.

"It shall be Given You in that Hour"

Mr. and Mrs. Baker of Ongole, South India, are enthusiastic touring missionaries. They spend much of their time in camp. They are very hopeful that there will soon be a general movement of the caste people towards Christianity. They have a preacher who devotes his whole

time to the caste people. All classes, but especially the Sudras, receive him gladly, and listen attentively to the gospel. In his annual report Mr. Baker gives an excellent glimpse of the experiences missionaries sometimes have in touring:

One evening last February we went with our band as usual to the heart of the caste village. As we marched along singing and playing, hundreds came from all directions. We found a large village common, lighted up our acetylene lamp, got the great crowd seated on the ground, and began to preach. The preacher was inspired with the splendid opportunity. The Word of God flowed out of his mouth into their thirsty souls like a mountain stream into the desert. We settled down for two or three hours' work. A large body of Christians had come and were sitting with the preachers. Their faces were shining with glorified light. Everything was going on grandly when suddenly something happened. There was a rustling noise. The Christians looked troubled. I could see nothing, but I knew something was wrong. I said to the preacher,

"Command them in the name of Christ."

Immediately he stiffened every muscle, and the new tone brought the people again under the spell. The power of darkness, however, was still there. Every one knew that it would soon break forth, and perhaps would mean death to some. Soon the richest and most influential Sudra in the village, instigated by the Brahmans, with five others, appeared, each with a bamboo stick in his hand.

The leader said,

"Go to your homes every one of you and there will be no trouble."

I said,

"Stop! You have no power. India is a country free to all religions."

Then the six men set to work, yelling and waving their sticks. The women and children disappeared like a cloud blotted

out. The men rose and fell back. The Christians, most of whom were outcastes used to servile obedience to the caste people, were ordered back to their hamlets. They looked at me and every man sat in his place. I was prouder of the Christians at that moment than I ever was before.

The six men yelled themselves hoarse, but our big kettle-drum, a pair of large cymbals, two snare drums, one triangle, two tambourines, one pair of castanets and three pairs of small cymbals, with a chorus of 200 voices, were turned loose and made it impossible even to think out loud. The six men looked like pilgrims coming from a far country.

The band stopped playing and we began to laugh, the Christians laughed, and even the caste men saw the joke and began to laugh. The raid had failed. The ridicule was too much for the raiders, and they slunk away, unhappy but wiser men. The crowd came near again and sat down. For two hours the preachers poured forth the gospel. Heaven was opened. It was Jesus or Baal, and the people chose Jesus."

Rangoon Baptist College

At the last graduation the senior B. A. class numbered eight young men, the senior I. A. class forty young men and three young women. The college students gave them a farewell dinner, and also gave a parting reception to Prof. and Mrs. R. L. Howard, who were returning to America for furlough after seven years of devoted service. The students showed appreciation by presenting them with a fine silver bowl of Burman workmanship. Maung Ba Yin, a junior, made the presentation speech.

Not less than fifteen boys, former students in a department of the College, are serving with the British forces. One of them was in the beleaguered garrison at Kutel-Amara.

The Baptist College *Argosy*, a monthly published by the Literary Society, gave a sketch with portrait of Dr. L. Htin Poh. He is a grandson of Ah Vong, who as a young Chinese Christian was brought to America by Rev. Cephas Bennett in 1840 and taught to cut the punches and make the matrices for Burmese and Karen type. Ah Vong returned with Mr. Bennett to

Moulmein, and was for many years a valued assistant in the work at the Mission Press. Dr. Poh, after passing thru our College and the Government College at Rangoon, studied medicine in Calcutta and London. He returned to Burma in January, 1914, and joined the staff of the General Hospital in Rangoon. The next year he was appointed Lecturer in the Government Medical School at Rangoon. He is now a lieutenant in the Medical Service and serving in the Twentieth Indian General Hospital in Mesopotamia. Of him a friend and comrade has said, "His whole life is influenced by his ideal to be truly Christlike."

FIELD SNAP-SHOTS

Assam

Last year on one of the large tea estates of Assam, missionaries were forbidden to "trouble the coolies with Christianity" or to preach in dwelling quarters. The hostile manager, however, was recently discharged, and in his place is a man who not only invites the missionaries to preach but is aiding in the erection of a church building which his company is financing.

Burma

The prototype of our modern apartment houses has been found in Burma. In the Pegu mountains six or seven families of native Karens reside amicably under one roof, each in separate suites and with common janitor service. One such house constitutes an entire village and is set up in a cleared portion of a jungle, quite isolated from any other community. The dwelling, about 10 feet high, is built of bamboo and divided into as many rooms as there are families. These rooms are further subdivided by low partitions into three sections — bedroom, dining and cooking room, and storeroom. When a young man of the village marries he is assisted in building an additional "suite" on the end of the structure; and if a family leaves the village, they are required to tear down the room they have occupied. Naturally a bamboo house is perishable and the villagers plan to move every two years. When moving time draws round, the men choose a new site and build another house,

and the villagers in a long procession travel to the new settlement with their household goods strapped to their backs, gongs and horns announcing their departure.

China

Rev. C. E. Bousfield, sometimes called the traveling physician, though he is not by degree a doctor, treats patients from seven provinces of China. He carries all the love, kindness and skill of the physician into the homes of the people, and wherever he appears with his medicine chest he draws an eager crowd. The grand total of treatments last year was 5,650.

Congo Belge

The story of the Prophets of Baal was repeated not long ago at a village in the Congo when the chief, who had been converted, commanded his people to burn their fetishes and throw away the witch doctor's medicines. His subjects objected, because such an act was warranted to bring on a drought, but at his insistence they obeyed, fearfully. Their superstitions proved groundless, for during the burning of the idols rain such as they had not had for months poured down upon them.

Japan

A former member of the Baptist dormitory family has been chosen to a place on the university faculty; another is preparing in the United States for a position in the Doshisha University at Kyoto; two others are studying in America for Christian work in China, and several have decided to enter the ministry. Dr. Takata, a former President of Waseda and Minister of Education in the last cabinet, has placed his son in our dormitory.

South India

Rev. T. V. Witter of Podili rightly marvels at the loyalty of the converts from Hinduism who are living in heathen villages with no nearby pastor, no Christian teacher, only an occasional missionary visitor and the constant temptation to return to heathen customs. There are many such scattered throughout South India—100 villages sheltering Christians and only fifty of them with Christian pastors.

Death of S. W. Woodward

In the death of S. W. Woodward of Washington, D. C., on August 1, the American Baptist Foreign Mission Society has lost a devoted friend and a generous supporter of its work. Mr. Woodward was in the sixty-ninth year of his age and for

many years had been prominent in the commercial life of the national capital, as president of the firm of Woodward & Lothrop. He was equally prominent in the religious life of the city, was a devoted member of Calvary Baptist Church, and a liberal supporter of philanthropic and religious causes. From 1907 until 1909 he served as President of the Foreign Mission Society, having been a member of the Board of Managers for a number of years previous to that time. Many missionaries then in the service of the Society, who happened to be in America on furlough and who met with the Board, will recall his deep personal interest in their work and his solicitude for their welfare and success. A commendable characteristic of Mr. Woodward's generosity toward the missionary cause was that his gifts did not depend on his prosperity in business. In periods of temporary financial adversity his interest remained undiminished. He died suddenly at his country home, Stockbridge, Mass., and a very wide circle of friends throughout the country will keenly regret his death.

Miss Sarah J. Higby

On July twenty-third, at Rangoon, Burma, occurred the death of one of the first single woman missionaries to be sent out from the United States. Miss Sarah J. Higby, whose death was recorded in last month's issue, went abroad under the Woman's Union Mission Society many years before our woman's society was formed. She and three other women traveled to Burma in response to an earnest appeal made by Mrs. M. C. Mason of that country. When our society was formed she became one of its regularly appointed missionaries.

Miss Higby's period of service has been one of unusual success and effectiveness. First at Moulmein, then at Bassein, and since 1895 at Tharrawaddy, she has superintended school work among the Karens. Her greatest achievements have been effected at the last station, where she has conducted one of the largest and most flourishing schools of Burma. In 1901 King Edward of England bestowed upon her the Kaiser-I-Hind medal, a gift devised to meet special cases of merit. She was the first woman to receive this honor. She took a personal interest in every individual who came within her attention and won innumerable friends. The Burma mission loses a most valuable member by her death.

Foreign Missionary Record

ARRIVED

Rev. L. C. Hylbert and Mrs. Hylbert from China at Vancouver, May 28.

Rev. W. E. Rodgers and Mrs. Rodgers from Africa at N. Y., July 4.

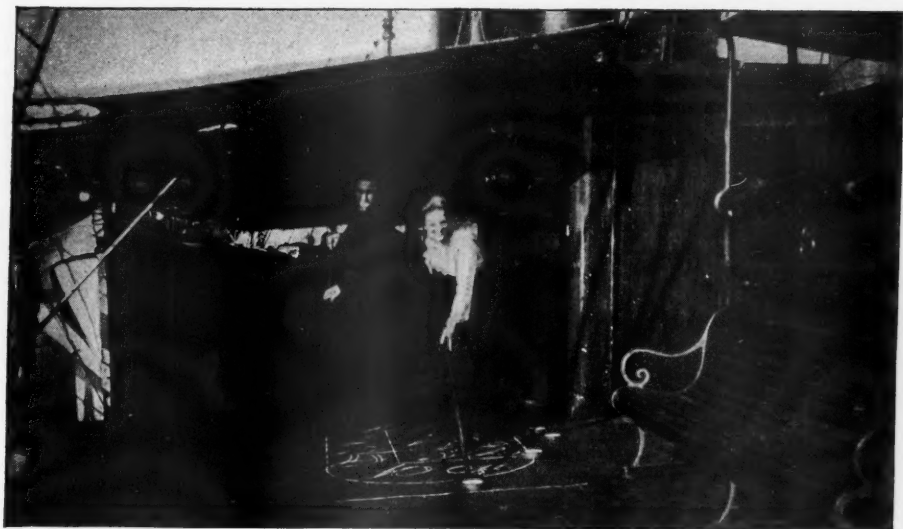
SAILED

August 22 from San Francisco—Miss Ruby L. Anderson, Japan; Miss Anna E. Foster, China; Miss Esther E. Hokanson, Assam; Mr. L. A. Lovegren and Mrs. Lovegren, China; Mr. Sterling S. Beath and Mrs. Beath, China.

August 30 from Vancouver—Miss Harriet L. Dithridge, Japan; Mrs. E. Tribolet, Burma; Miss Ann T. Howell, China; Mrs. Anna Salquist, China; Miss Jean Gates, China; Miss Henrietta McKeen, China; Mr. Douglas Haring, Assam; Rev. Joseph C. Robbins, Mrs. Robbins and Mr. Cecil Fielder en route to India.

BORN

To Dr. and Mrs. J. A. Ahlquist, appointed to Assam, Aug. 7, a daughter, Ethel Augusta.



PLAYING SHUFFLE BOARD ON DECK

En Route to the Field

A letter from Midnapore, Bengal, India, brings a message from Herbert C. Long, one of the outgoing missionaries of 1916, and three pictures taken on the way. One of them is reproduced, showing how some hours were passed that otherwise would have been more tedious and less healthful. Mr. Long says there were 47 Baptists in the missionary party on the *China*, nine of them children and one the mother of a missionary. There were many other missionaries on board, constituting a majority of the 132 cabin passengers. Honolulu was the first port, Yokohama the second, where Dr. Fisher received the missionaries at his home, a beautiful place on a high hill overlooking the harbor. Several days were spent in Kobe, and a short time at Nagasaki, "with its scores of saloons and other dens of vice, all for the benefit of the cultured tastes of the white tourists." Disembarkation came at Hong Kong just four weeks and a day after leaving San Francisco. Ten days elapsed before a steamer could be secured for Singapore. On the *Nyanza* were missionaries of other denominations, some destined even for Arabia. At Singapore those destined for Burma left the *Nyanza* to go to Rangoon via Penang, while the rest of the party went on to Colombo,

thence by rail or steamer. Writing early in 1917, by this time Mr. Long has had some experience of actual missionary life and of wrestling with a new language. We hope to hear from him later.

Protestantism in France

Though Protestantism in France is small and struggling, it is facing courageously and energetically the present conditions in that afflicted land. *The Christian World* quotes from a Protestant journal of France: "The war has called away from their homes many of our pastors and many of the most earnest of our laymen; yet no church has succumbed. Both from the point of view of finance and from that of devoutness, they have maintained their level. Laymen, and even lay women, have accepted the duties of the pulpit. And the churches have, at the same time, raised much money for the charitable calls created by the horrors of the war. That our Protestantism has stood the strain so well is a very encouraging proof of its solid vitality."

* * *

The missionary motive consists in the holy and honorable desire to join with God in the best of works.—REV. W. N. CLARKE, D.D.



A Page from a Missionary Letter

"Just a little about my work. I preached at Broadbent (which by the way is the baby church of the state) yesterday morning, and at Powers last night. (We Baptists have the only church in this town of 1,200 people. The one who writes is the missionary serving the Powers and Broadbent churches.) My congregations were above the average. I returned to my room at 9.30 last night, very tired and just a little nervous; rolled into my bed at 10; was up at 7.30 this morning, prepared a little breakfast, washed my dishes and cleared up my room, and prepared for the general work of the day. My nearest neighbor, a typical logger, is bedfast with that awful disease, consumption. I split enough wood for the family for about two days. I have been doing this for the last ten days. The Company has been giving them everything they eat and the wood they burn. As I went into my shack, an old man asked me if I would give him a stamp and envelope. He had no money, so I accommodated him and he went on his way rejoicing. Then I listened to the pitiful plea of another old man, with nothing in the house to eat, no wood to burn, and very little to wear. He went his way and I launched out to see what I could do.

"First I visited the Doctor and received \$3.50 from him and his good mother-in-law. Next I accosted the banker. He argued the case with me but gave me \$1. Next I landed on the landlord at the hotel and secured another \$1, and this time was invited to take dinner at the hotel, which I did without the second invitation.

"After dinner I visited the meat market and received a large piece of roast. Next at the news-stand and got 50c. Next to the grocery store, where I spent the \$6 for flour, sugar, coffee, bacon, spuds, canned milk and soap. From there I went

over to the clothing store and talked the manager out of four coats—one for the mother and one apiece for the girls. At 5, a lady came across the street and said, 'Mr. Mosher, you have worked hard today. Come over to supper.' I did it too. I also called at three other homes."

The missionary who writes this letter, says State Secretary O. C. Wright, had no idea it would be put before Oregon Baptists, but I am sure those of you who are giving to support the Home Mission Society and State Convention will rejoice that such a man as District Missionary Rev. T. S. Mosher has been sent of God to these two little churches in the Coos Bay country. It is a typical two days' service of the faithful and zealous pastor, which kind of service the State Convention believes contributes mightily to the salvation and happiness of our communities in Oregon.

A Home Missionary's Task in Nevada

The automobile which the Home Mission Society made possible by a substantial contribution has enabled the missionary to start work in fields heretofore inaccessible. There are a number of fertile valleys, 25 to 50 miles from the main lines of travel, which are inhabited by prosperous ranchers. These valleys, unlike most of the land along the transcontinental railroads, will grow the different grains and vegetables, since they are near mountains ranging from 8,000 to 11,000 feet in height, covered with snow which gradually melts during the summer months, furnishing water to irrigate the valleys.

The missionary has made several trips with the automobile thru these valleys, held services in the schoolhouses, and organized a number of Sunday-schools. The people for the most part seem eager to attend the services and have invited the missionary to come again. During the winter these fields can seldom be reached because the roads are impassable.

FRENCH BAPTIST CONFERENCE AT NEW ENGLAND FRENCH-AMERICAN CHILDREN'S HOME IN FITCHBURG, MASSACHUSETTS



Praise Well Bestowed

The *Watchman-Examiner* says: It is generally conceded that Governor Yeager is the most popular and efficient Governor that Porto Rico has yet had. He has just been granted the degree of doctor of laws by the University of Porto Rico. When appointed to his present position by President Wilson Dr. Yeager was president of Georgetown College, Kentucky. Dr. Yeager is a Baptist, a scholar and an efficient public servant. We are proud of the record that he is making in Porto Rico, but we are in no way surprised, because he has always and everywhere "made good."

FIELD NOTES

Free Baptists are justly proud of Storer College at Harpers Ferry, West Virginia, which has on its campus the little engine-house in which the famous John Brown made his last stand before capture. It was through the efforts of Dr. Cheney of Bates College, Maine, that John Storer of Sanford in that state promised the first \$10,000 for the school. The plant today consists of fifteen buildings, to which there may soon be added a \$25,000 Domestic Science building for girls. The total value of buildings, endowment and land is estimated at above \$225,000.

Rev. F. L. King and Rev. T. J. Davis, missionaries of the Home Mission Society to the Indians, recently visited Cedar Grove and called on one of the oldest Indians of the Cheyennes, who cannot speak a word of English. The missionaries told the old man thru the interpreter that God loves him. He said, "I am now 87 years old. When I was young nobody told me about Jesus, now I am too old. I cannot read, I cannot understand the Bible. I am too old to walk in the Jesus way. Sometimes I feel like I want to, then I feel too old. I had a dream four nights ago I cannot understand. I saw a great many people in two lines and one man between these two lines. He say to me, 'You take that road. You go this way.' I don't know what it means." The missionaries said to him, "Just four days after you had that dream God sent us here to tell you that Jesus wants you to take him and walk in that way, the Jesus Way." He said he would think about it. Here is an old Indian who fought the

whites. He fought in many battles. Now he stays in his tepee all the time. May it be that this old man may yet live to see the light!

Rev. T. J. Davis is on his new field at Watonga, Oklahoma. His reception by the Cheyenne Indians was most cordial. He says the deacons and members of the church gave him a smiling welcome, saying, "We are glad you have come." The senior deacon, William Little Elk, a graduate of the Carlisle school, said, "We believe and love the Bible and the Indians will all have respect for you if you preach the Bible. If you preach something else the Indians will not like you. We want the Bible. The work among us was well begun by Rev. Robert Hamilton, Miss Jane and others. They came, saying, 'We bring you the Word of God.' I trust that faith will not weaken but guide on until all the red men accept the Lord."

To show how evangelism is working, under the new stimulus given by the Home Mission Society and State Secretaries, in Wyoming 14 missionary pastors reported for one quarter 166 weeks of service, 114 prayer-meetings attended, 2 street meetings, 91 young people's meetings, 38 general meetings, 20 Bibles and 2,133 pages of tracts distributed; and as a result of their combined efforts 43 additions to the churches by baptism, 42 by letter and 21 by experience.

During the last few years large numbers of Slovaks have been moving to Minnesota. Many are employed in the iron ranges and in the mills of Minneapolis. For a year and a half Baptists have been doing regular work among them. Rev. S. J. Herban, formerly of Chicago, is now leading them. Thirteen converts have been baptized and the members of the Tabernacle Church, now number 42.

The New Policy in Indian Affairs

During the past four years the efforts of Hon. Cato Sells, Commissioner of Indian Affairs, have been largely concentrated on the following fundamental activities—the betterment of health conditions, the suppression of the liquor traffic, the improvement of industrial conditions, the further development of vocational training, and the protection of property. Rapid progress has been made and the work will go on with increased energy.

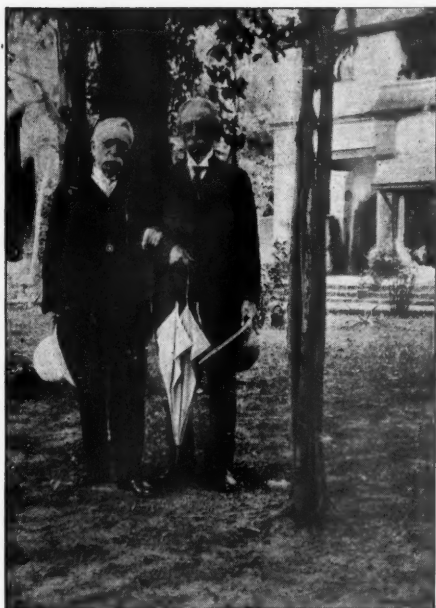
He has now announced the next step in

his policy, which is discontinuing the guardianship of all competent Indians and giving even closer attention to the incompetent that they may more speedily achieve competency. Greater liberalism will henceforth prevail to the end that every Indian, as soon as he has been found to be as competent to transact his own business as the average white man, will be given full control of his property and will have all his lands and moneys turned over to him, after which he will no longer be a ward of the Government.

Pursuant to this policy, all able-bodied adult Indians of less than one-half Indian blood will at once be given as far as may be, under the law, full and complete control of all their property, and the other Indians will enjoy a modified form of this privilege. Indian students, twenty-one years of age, or over, who complete the full course of instruction in the Government schools, receive diplomas and have demonstrated competency, will be so declared. A liberal ruling will be adopted in the matter of passing upon applications for the sale of inherited Indian lands. Indians will be given unrestricted control of all their individual Indian moneys upon issuance of patents in fee or certificates of competency, and as speedily as possible all pro rata shares in tribal trust or other funds will be paid over unless the legal status of such funds prevents.

In many of our boarding schools Indian children are being educated at Government expense whose parents are amply able to pay for their education and who have public school facilities at or near their homes. Such children will not hereafter be enrolled in Government Indian schools supported by gratuity appropriations, except on payment of actual per capita cost and transportation.

This means the dawn of a new era in Indian administration. It means that the competent Indian will no longer be treated as half ward and half citizen. It means reduced appropriations by the Government and more self-respect and independence for the Indian. It means the ultimate absorption of the Indian race into the body politic of the Nation. It means, in short the beginning of the end of the Indian problem.



TWO VETERANS IN SERVICE, DR. AUGUSTUS H. STRONG (RIGHT) VISITING DR. D. A. W. SMITH AT INSEIN, BURMA

The One Great Work

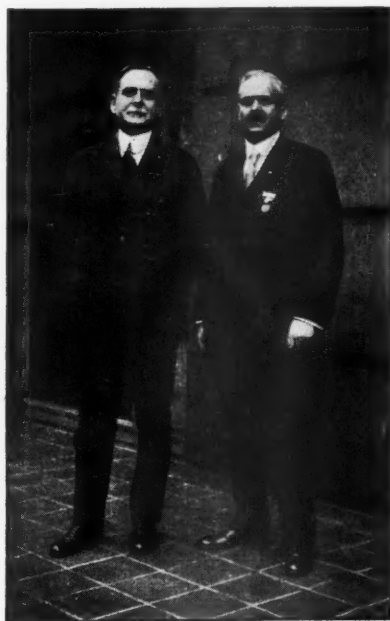
Delightful indeed is the spirit of unity and fraternity that marks the working of our home and foreign missionary societies in this critical period. Not one society, but four societies working as one in pursuance of the one great missionary task of world evangelization — that is the ideal which is being realized in our day as never before. We give on this page two of the men thus working together — Home Secretary Aitchison of the Foreign Mission Society and Secretary White of the Home Mission Society. They are brothers in the service. Indeed, in the entire group of secretaries there is a common aim and purpose and sympathy, and this makes it easy to accomplish what would otherwise be impossible. The new united budgets and apportionments are one outward manifestation of this inward grace — to borrow a theological term.

This planning and working together will surely make for the forwarding of the entire work. There will be no lack of definite objectives that furnish specific appeal and interest; no diminution of the personal

motive and enthusiasm; no lessening of the individual drive; no interference with organizations or programs. None need fear that there will be a submergence of personality or loss of power. The leaders are all actively at work. None of them will be hampered. Imagine trying to cage the energy of Mrs. Montgomery in any piece of machinery!

This is living in the liberty wherewith Christ makes free — the liberty that is self-limited by the law of love and brotherhood and the working together that is for the good of all.

We expect to see steady and positive advance, in which all our forces shall keep step and pace. Our churches will hail the era of cordial cooperation, cooperation so close that one will not be able to distinguish any line of demarcation — there will be none of division to see. Let us rally to those apportionments and raise them with a liberal surplus, so that the Five Year Program's increase of 15 per cent. may be realized this year. May the future historian have to say that this war period was the best and most constructive that our missionary societies have ever known.



SECRETARIES WHITE AND AITCHISON, CAUGHT AT CLEVELAND



CHAPEL CAR AND COLPORTER



A Colporter's Experiences in Pennsylvania

BY REV. THOS. E. BOORD

On Friday evening I arrived at the little church on Dix's Run as announced for services, and expecting to have baptisms on Sunday. Saturday morning I arose early to prepare some mail relative to some institutes to be held in our section by Dr. E. M. Stephenson, and after having driven quite a distance to post the same was ready at noon to begin work on the pool to be used as a baptistry. Some thought we should go out of the community to reach water where no work would have to be done, but I thought differently and subsequent events proved my judgment correct.

Armed with pick and shovel, and incased in borrowed rubber suits, I went to work in the bright singing brook near at hand. When the task was almost completed, one of the men to be baptized passed on his way to secure a good stout pole to pry loose a load of hay sunk in a swamp, and asked me to "lend a hand." Gladly I went to the new task. Shortly a neighbor came bringing another team, and accompanied by his father. We now had five men and three boys, two of us professing Christians, the other three non-professing men and in the habit of using much profane language. Under the wagon we crawled, and lifted, pushed, dug, and shifted blocks used as bases for prying. Finally, the load was moved. Only one man used an oath and he only one, and that before he knew who was under the wagon.

The man who owned the hay was a convert from last winter's work, a man whom I had to make angry before I could bring him to his senses, but now zealous in his profession. The man who brought the extra team was the husband of another convert of last winter also awaiting baptism. He and his father were both bitter in their opposition to the ordinance and neither attended church. Before the

afternoon was over we three sat together in the shade on a little bridge and sociably munching rutabagas, the old man helped to complete the pool and each gave a cordial invitation to "come up and take dinner with us some time."

The next day the same old man was at church and attended the baptisms and was in the most amiable mood.

Sunday morning a young brother of the M. E. Church drove me twelve miles and back in his automobile, our own being broken down, and positively refused any remuneration. That afternoon I had the pleasure of baptizing his mother and sister. The mother is a member of a church of another denomination, and the sister was the only single person baptized, the rest all being heads of families. Several were past fifty years of age.

Possibly the crowning joy was that I was privileged to baptize among the ten my own stepmother, 72 years of age, and for many years a member of a church, but never baptized. The Scriptures as quoted in the Saturday night sermon convinced her of the importance of obeying her Lord in all things. From his early years she has manifested a mother's love for the writer, pointing him to Christ and praying for his salvation and spiritual guidance. Standing in the water we closed the service by singing the doxology, as possibly we had never sung it before, so thrilled with joy.

* * *

The following letter of thanks comes from Champaign, Illinois: "The tracts I received from you, by gift and purchase, God richly blessed in their judicious distribution among our young people. In our special evangelistic services that closed recently 32 were converted and 12 were received by letter and experience. I want to watch over and carefully train these young people for active, intelligent and efficient Christian service. I need and do ask your cheerful help in this effort."

This Page Will Interest You

Who Can Surpass This?

Rev. Lucius E. Ford, pastor of the First Church at Johnson City, N. Y., makes this excellent report: Our books show that we gave to the societies in 1914-15 \$527.81. In 1915-16 we were apportioned \$460 and contributed \$695.27. In 1916-17 we were apportioned \$536 and have given \$1,167.88; but aside from that we have given for city missions, \$100; to Armenian relief \$126.82; to Shabaz mission, \$75, and Anti-saloon League, \$45, so that our benevolences so far as we remember (no telling on many things we have forgotten) amount to \$1,533.70; and I see*by recent annual that all we reported last year for home (church work) was \$2,642, and will not be much over that this year. Now we must take into consideration that of our 500 members or less (we have just been trimming), nearly every one is a wage-earner, not more than a dozen own their homes, and we have many children of large families where only one earns regular wages. And besides all this we raised in cash and pledges this year \$5,300 for a new church edifice, which is being paid on the week-by-week plan from \$50 to \$100 per week. Now if you have any churches doing better let us know about it.

The Five Year Program

The Baptist Young People's Societies of the Peoria Baptist Association held a rally, on the program of which appear the following topics:

THE FIVE YEAR PROGRAM

1. What Do the Five Goals Really Signify?
2. Upon What Scriptural Grounds Do They Stand?
3. How May We Help to Attain These Goals?

Good Topics! Baptists everywhere, both old and young, seem to be greatly interested in the Five Year Program.

* * *

They are never alone that are accompanied with noble thoughts. — *Sir Philip Sidney.*

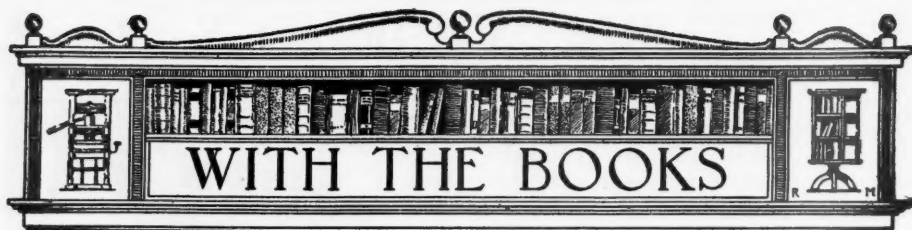


Getting a New Start

Fort Gibson, Oklahoma. The church was locked from October, 1911 to Dec. 22, 1912. Chapel Car, "Evangel" began Dec. 29. Reorganized with 28 live members and 18 more were added. Pastor called and preaching each Sunday morning. Salary raised and work started; Sunday-school organized with 34, and outlook is for a good solid work.



This is our genial Joint District Secretary, Dr. G. W. Cassidy, in baseball costume at Ottawa (Kansas) Summer Assembly. He can preach, teach and play. Photograph by Dorothy Kinney.



A Scholarly Work

Positive Protestantism, by A. Augustus Hobson, Ph. D., is a piece of scholarly and careful work that makes us proud of one of our Baptist pastors. The textbook edition of it is the only concise and comprehensive statement we have seen of the origins, affirmations and present position of Protestantism. The author is eminently fair in his treatment of the Roman Catholic position, as he is accurate in his statement of the Protestant principles. The differences are made so clear that no intelligent reader can fail to understand them. If Baptist young people study this textbook they will know the significance of their own denomination's position and be able to give a reason for the faith that is in them. The books grew out of a series of sermons that made deep impression, as well they might. We shall look with interest for the unabridged edition. (Griffith & Rowland Press; 60 cts.)

The Japanese Problem

The Interlopers, by Griffing Bancroft, is an honest attempt to depict thru a story the conditions that result from the coming of the Japanese into California. While the picture is a dark one, it is not so dark as that which could truthfully be drawn of the coming of the Slavic peoples into the mining regions of Pennsylvania years ago. The author, who is a son of the historian, Hubert Bancroft, has been temperate in tone, giving the Japanese credit for their good qualities. Because of its moderate spirit and plain intent to be fair to all, the volume is calculated to illuminate a situation without prejudicing the reader against a race and nation. The story part is interesting and the descriptions such as a Californian only can furnish. One of the new books of purpose and merit. (The Bancroft Co., New York; \$1.50 net.)

The Emphasized Bible

Dr. H. C. Mabie has paid a remarkable tribute to Rotherham's *Emphasized Bible*, which made the New Testament "appear like new writings, and more readable than romance." He commends the version as a whole in the highest terms. The Old and New Testaments are published separately. (The Standard Publishing Co., Cincinnati; Old Testament, \$4; New Testament, \$1.50.)

A New Edition

An edition of the New Testament has been brought out by the Testament Publishing Corporation, New York, emphasizing the Second Coming of Christ by putting in italic and full-face type the passages relating directly or inferentially to that event. The authorized version has been followed. If there are profits from the edition they are to go to world-wide missions, according to the statement of the copyright applicant, but thru what channel is not made clear.

Books for Revival Aid

Individual Work for Individuals, by H. Clay Trumbull.

The Passion for Souls, by J. H. Jowett.

The Soul-Winning Church, by Len G. Broughton.

Letters on Evangelism, by Edwin H. Hughes.

The Revival and the Pastor, by J. O. Peck.

Fishing for Men, by J. Wilbur Chapman.

Manhood of the Master, by Harry E. Fosdick.

Words Often Misspelled

LETTERS IN ITALIC SHOW THE POINTS TO BE LOOKED AFTER

Rec'tified, not rec'tafied.

Priv'ilege, not priv'elege.

Denomina'tion, not denomana'tion.

Sacri'le'gious, not sacreli'gious. (Look up the meaning of the word, which has nothing to do with *religious*, but with *lex*, (Latin for law).)

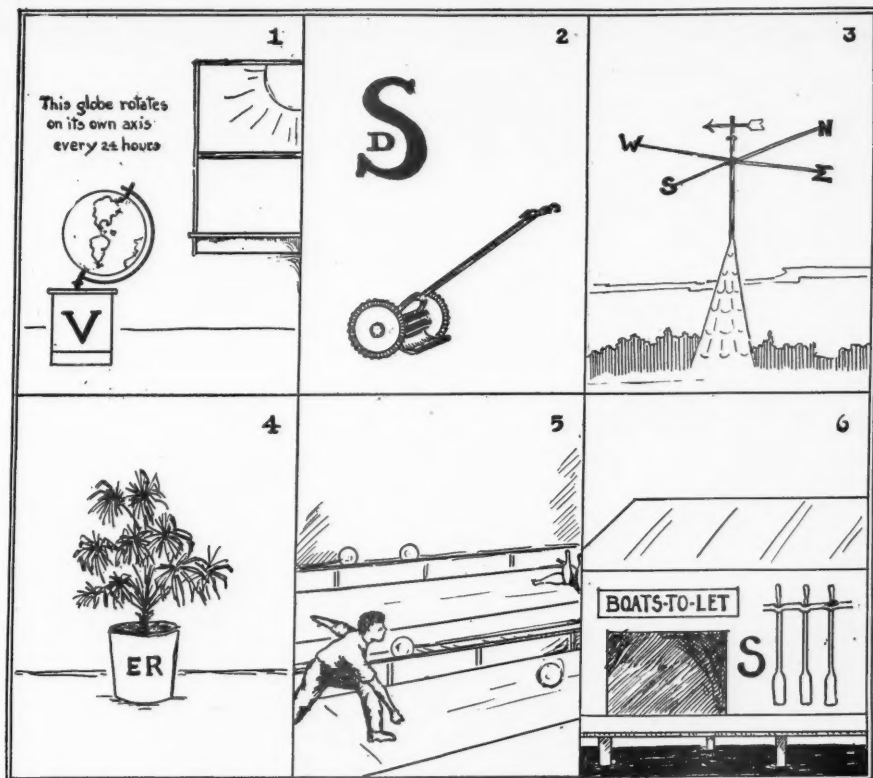
Vol'ume, not vol'umn. (Paper recently received has "Volumn I" in the headline.)

Ag'gravate, not ag'revate or ag'grivate.

Recrimina'tion, not recrimmina'tion.

MISSIONS' PUZZLE PAGE

BY WILLIAM B. LIPPHARD



No. 7. State Convention Secretaries (see p. 728)

October is the month in which most of the State Conventions hold their annual meetings. For this reason *Missions* has selected as the puzzle subject this month "State Convention Secretaries." Each of the above pictures represents a secretary of some Baptist State Convention. Can you guess who they are?

What We Offer

For a correct set of answers and the best article not exceeding 150 words in length on the subject, "The Work of My State Convention," a first prize will be given consisting of a missionary library of five books. For the second best article with a correct set of answers, *Missions* will give a well known missionary book. For the third and fourth best articles with a correct set of answers, *Missions* will give a year's subscription to the magazine. All letters containing answers and articles must be mailed not later than October 25 to be eligible. Address *MISSIONS* Puzzle Page, 700 Ford Building, Boston, Mass.

Answers to puzzles in September number:

1. Henry Martyn (M-art-in)
2. Robert Moffatt (M-off-at)
3. Adoniram Judson
4. David Livingstone
5. William Carey (C-airy)
6. Hudson Taylor

The first names were not included in the pictures except in the case of Hudson Taylor.

July Prize Winners

- First. G. E. Congdon, Grafton, Vt.
 Second. Leslie E. Dunkin, Kokomo, Ind.
 Third. R. W. Shaw, Cherryvale, Kan.
 Fourth. Elsie C. Taber, Worcester, Mass.

Nineteen other contestants who submitted correct answers are entitled to honorable mention. A large number of others submitted excellent articles but failed to guess correctly all of the puzzles.

Financial Statement of the Societies for the Four Months Ended July 31, 1917

Source of Income	Budget for 1917-1918	Receipts for 4 Months	Balance March 31, 1918	Comparison of Receipts with Those of Last Year	
				1916-17	1917-18 Increase Decrease
FOREIGN MISSION SOCIETY					
Churches, Young People's Societies and Sunday-Schools...	\$487,844.00	\$62,431.55*	\$425,412.45	\$65,149.38	\$62,431.55
Individuals...	260,901.00	6,947.27	253,953.73	8,307.43	6,947.27
Annuity Account...	20,000.00	6,967.75	13,032.25	987.74	6,967.75
Legacies...	100,000.00	12,749.57	87,250.43	51,752.48	12,749.57
Income from Investment of Funds...	90,000.00	40,219.94	49,780.06	17,810.87	40,219.94
Miscellaneous...	2,000.00	.....	2,000.00	.....	.....
Totals...	\$960,745.00	\$129,316.08	\$831,428.92	\$144,007.90	\$129,316.08
* Actual receipts, not divided under the United Apportionment. To find amount due each Society, add these receipts to those of the W. A. B. F. M. S., and divide the sum in the proportion of 63 per cent. and 37 per cent.					
HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday-Schools...	\$319,700.00	\$38,314.62	\$281,385.38	\$32,204.07	\$38,314.62
Individuals...	141,205.90	3,509.07	137,696.83	3,092.66	3,509.07
Legacies and Matured Annuities...	146,000.00	69,535.70	76,464.30	55,597.95	69,535.70
Income from Investments...	114,600.00	35,552.76	79,047.24	31,280.60	35,552.76
Miscellaneous...	8,000.00	2,909.63	5,090.37	3,669.25	2,909.63
Totals...	\$729,505.90	\$149,821.78	\$579,684.12	\$125,844.63	\$149,821.78
PUBLICATION SOCIETY					
Churches, Young People's Societies and Sunday-Schools...	\$118,752.00	\$30,089.99	\$88,662.01	\$28,953.96	\$30,089.99
Individuals...	28,709.00	5,916.98	22,792.02	5,452.39	5,916.98
Legacies...	7,500.00	6,073.34	1,426.66	.....	6,073.34
Income of Funds, Annuity Bonds, Specific Gifts, etc...	92,739.00	42,319.64	50,419.36	15,130.97	42,319.64
Totals...	\$247,700.00	\$84,399.95	\$163,300.05	\$49,537.32	\$84,399.95
WOMAN'S FOREIGN MISSION SOCIETY					
Churches, Young People's Societies and Sunday-Schools...	\$326,854.00	\$33,330.46*	\$293,523.54	\$27,558.38	\$33,330.46
Individuals...	50,000.00	3,642.97	46,357.03	2,329.94	3,642.97
Legacies...	12,000.00	9,104.82	2,895.18	8,938.27	9,104.82
Annuity Account...	5,000.00	.....	5,000.00	.....	.....
Income of Funds, Specific Gifts, etc...	16,500.00	3,709.30	12,790.70	3,586.42	3,709.30
Totals...	\$410,354.00	\$49,787.55	\$360,566.45	\$42,413.01	\$49,787.55
* Actual receipts, not divided under the United Apportionment. To find amount due each Society, add these receipts to those of the A. B. F. M. S., and divide the sum in the proportion of 63 per cent. and 37 per cent.					
WOMAN'S HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday-Schools...	\$208,000.00	\$27,910.06	\$180,089.94	\$27,173.72	\$27,910.06
Individuals...	35,000.00	1,309.00	33,691.00	1,831.80	1,309.00
Legacies and Matured Annuities...	30,000.00	15,888.22	14,111.78	11,937.24	15,888.22
Income from Investments, Specific Gifts, etc...	30,662.00	5,856.88	24,805.12	9,434.14	5,856.88
Totals...	\$303,662.00	\$50,964.16	\$252,697.84	\$50,376.90	\$50,964.16
					\$4,100.06